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MISSIONARY CONFERENCE

NEW YORK, 1900

REPORT OF THE ECUMENICAL CONFERENCE ON
FOREIGN MISSIONS, HELD IN CARNEGIE
HALL AND NEIGHBORING
CHURCHES, APRIL 21
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IN TWO VOLUMES

VOL. II.

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The Winthrop Press
New York

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PART IV
THE MISSIONARY WORK

CHAPTER XXIV

THE BIBLE GIVEN TO THE NATIONS

The Church and Bible Translation—Beginning of Modern Bible Work—Difficulties in Translation—Experience in Bible Translation—Bible Distribution and Missions—Summary of Bible Work.

The Church and the Translation and Distribution of the Bible

REV. CANON W. J. EDMONDS, B.D., *British and Foreign Bible Society, Exeter, England.**

It is not yet adequately realized throughout the churches that the translation of the Scriptures into the language of the people amongst whom the religion of our Lord took root was the first solicitude of the apostolic churches, and, almost without exception, remained the policy of the Church to the sixteenth century. This is ecumenical if anything is, and yet it needs to be reaffirmed and co-ordinated and made to be the common policy of us all. We want Christian converts to have the help of Bibles. We want them to look into that achromatic mirror in which, without refraction or distortion, they may see Jesus. We don't want them to have the distraction of rival Bibles, nor the disadvantage of eccentric Bibles, nor the darkness of unlearned Bibles. We want them to have the best that the best men can give them. We want to kindle in the churches the ambition that will keep men from sleeping, till in every land and language there is some promise that before long there will be such a translation of the Word of God that we can look comfortably into each others' faces as we give it to the converts, and say, "Here is your spiritual history. This is the will of God in Christ Jesus concerning you."

The voice of this Ecumenical Conference will, I am sure, be as that of one man in laying this burden upon the missionary heart and the missionary mind of the churches. Whatever is the share of other lands, America, and Germany, and Great Britain are clearly put in trust of the gospel. They must translate and they must distribute it.

To give to men the message of God on lips touched with a live coal from the altar of God is the first true greeting of the ideal missionary as he lays the foundation of a living church; to hand to his people God's written revelation, plain, permanent, perfect, as far as anything partly human can attain to be perfect, is when his other work is over, his ideal farewell.

There are on the roll of distinguished missionaries, ancient and modern, the names of illustrious laborers, who, in a single lifetime, have so begun and so ended their work. There are instances in the work of the early Church as well as in the modern Church where the best of books was the first of books, where the very alphabet was constructed for the purpose of translating the Bible into the people's language and giving a new force and interpretation to the name which our Lord gives to Himself when he calls Himself the Alpha and Omega, the beginning and the ending, the first and the last, and so reveals Himself as the creator of literature as much as He is the creator of the world.

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* Carnegie Hall, April 24.

This great duty which, alike in Great Britain and in America, is specially committed to the chief Bible Societies, can not be viewed to advantage except an effort be made to realize its place in the great scheme by which the Holy Church throughout all the world has acknowledged God. I do not conceive it to be my duty here to-day to describe exclusively the work of that institution, the mother of so many vigorous children, one of whose representatives I have the honor to be.

We are here to-day viewing and reviewing the work of many laborers in many lands, but there is a unity in it all. Our sympathies are quick and lively for what our own eyes have seen and our own hands have handled in some special corner of the great field. American and Scottish societies there are, not unfruitful or obscure, who share with the British and Foreign Bible Society that part of the white man's burden which is involved in the duty of bearing forth the good seed of the kingdom of God. I shall deal with it to-day as one work, one task, mighty in operation, the surest, the safest of all the agencies by which a living Church performs the duty laid upon it, when, as a sower, it goes forth to sow.

We in this Conference are watching the coming down from God out of heaven, the City of God, we are not for the moment merely walking through the council-rooms or the well-stored bookrooms of the stateliest of Bible Houses, yours or ours.

I have noticed for some years a process at work by which the lessons of Church history, which have been too much what is called in some maps "unexplored territory," are becoming every year more familiar to us upon whom the ends of the ages have come; and, what is more, and I trust is also better, there is an approximation on the two sides of the Atlantic, in the temper in which Church history is viewed, toward a common understanding of its lessons.

"Church histories," says the Bishop of New York in his introduction to a racy account of the Sub-Apostolic Age, by Dr. Lucius Waterman, "have been hitherto of chief if not of exclusive interest to scholars. But if our age has brought nothing else with it, it has brought an instinct of historical inquiry which has, happily, largely freed itself from partisan or ecclesiastical bias, and which has learned to read and to tell the story of the Christian centuries in a larger spirit and with a more candid utterance." This witness is true, and the work of Bible Societies has everything to gain from it. It struck me as a pleasant thing a few weeks ago, when, in the course of a conversation I had with a distinguished professor of ecclesiastical history, and reference was made to an article in the well-known Dictionary of Christian Biography, the writer's initials were P. S.

I need not say they stood for Philip Schaff, and the address he gave was the Bible House, New York. He was under the roof of the Bible Society, at any rate, if not an agent of it. But this much is certain, Church history teaches no earlier and no clearer lesson than this, viz.: that a living Church holds fast and holds forth the Word of Life; and that its chief security for holding it fast is fidelity in holding it forth.

It is one of the signs of the good hand of God upon us, that there is not only a revival of zeal in the work of missions, but there is also poured out upon the churches an increasing desire to know what our earliest predecessors did when they went forth in obedience to our Lord's command to make disciples of all nations.

It is a striking thing that Bible work, the work, that is, of translating and disseminating the Scriptures, begins where missions to the heathen begin; its starting point is Antioch.

Listen to Saint Chrysostom, the most illustrious name after the apostolic age in that great missionary city where many were illustrious, as he comments upon St. John: "The doctrine of St. John did not in such sort (as the philosophers did) vanish away; but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their (mother) tongue, and have learned to be (true) philosophers." And King James's translators, who quote this in their "Address to the Reader," add a similar passage from Theodoret, "next to St. Chrysostom both for antiquity and learning. His words be these: 'Every country that is under the sun is full of these words, and the Hebrew tongue is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth.'" And then, after a detailed account of similar work reaching through much of the Middle Ages and yet far from exhaustive, they draw their conclusion, "So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up . . . but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, 'As we have heard, so we have seen.'"

I venture to urge that it is of the highest importance to the soundness of our missionary activity that we should not think of this branch of our work as "a quaint conceit lately come up." It is, as King James's men say it is, profitable as an instrumentality for "causing faith to grow." It is a means, also, when faith has sprung up, for "the more confirmation of it," that men may know the certainty of those things in which they have been instructed.

The quotations that I have read to you from St. Chrysostom and Theodoret, though somewhat rhetorical (as where the former speaks of an "infinite" number of translations having been made, and where the latter affirms that the Scriptures have been published "in all the languages that any nation useth") are, when all deductions have been made, a splendid record of solid achievement. We, however, are dealing to-day not so much with the achievements of translators as with the principles upon which the early Church proceeded in her missionary work. I am not losing sight of the fact that if a thing ought to be done, which in old times was not done, we must be bold in Christ to create a precedent. The Holy Spirit still abides in the Church. The Lord walks still among the candlesticks. But no man can thoughtfully watch the tendencies of the times we live in without seeing that all round us there is an increasing desire to realize the unity of the Church's life, to bring its operations into harmony, and to rejoice when fresh studies reveal to us that the instincts which prompt us to make known in all lands and languages the very Word of God, are but a repetition in us of promptings which came to the earliest Christians in their earliest organizations. Men will yield homage to principles with such sanctions; methods may and do alter. The latest reports of the American Bible Society show that in the matter of organization we move with the times. This plan or that plan may be tried, adopted, or put aside. Bible Societies are mere instruments, but the translation and distribution of the Word of God is the duty of the living Church; it can not be neglected without grave consequences. Whatever else was done, or not done, this branch of the ministry of truth was never, I repeat the word, never neglected in the early Church.

From whichever of the great missionary centers we start, from Antioch, from Alexandria, from Carthage, or from Constantinople, the footprints of the translator of the Bible are there, beautiful are their feet, and their footprints are not beautiful only, but indelible. So strikingly true is this that when Dr. Salmon, one of our ablest British divines, was meeting the allegation that the four Gospels were a good deal later than apostolic times, he replied with equal logic, learning, and wit, " that at the time when it is doubted if our Gospels were born, we find their children full grown."*

Now let us take a single example, the earliest that we can take. The greatest but one of the early mission fields was the Syriac-speaking land that stretched out east from Antioch. Syriac was for seven or eight centuries the chief literary instrument in Western Asia. It was the official language of the great kingdom of the Seleucidæ. The cities spoke Greek, the villages Syriac.

Part of this vast district was within the boundaries of the Roman Empire, part of it was in the rival Empire of Parthia, but part of it was still independent, or all but independent, and that part included the Oxford of the East, if I may be allowed to say so, the city of Edessa. Edessa has a special interest for American Christians, and a pathetic interest for us all. That great unavenged wickedness, the slaughter of the Armenians four years ago, fell heavily upon Urfa; no city east of Antioch has greater claim upon Christian sympathy.

Here, then, in the second century, the question arose and was settled, viz.: Whether the New Testament was to speak out the one truth in whatever language the believers in it spoke, or whether that truth was to be buried in the sacred grave of the one only language in which the Church had received it. And the answer is found in every book of authority that deals with the history of the Bible; at the head of every list stands the Syriac version, and the date assigned to it is the second century. The relations between the church of Antioch and the church of Edessa have recently been investigated by two French Roman Catholics, Professors Martin and Tixeront, opposed in one point indeed, but agreeing in this that the Syriac-speaking church of Edessa is the child of the Greek-speaking church of Antioch. The older man differs from the younger in the date of the foundation, Professor Martin placing it in the first century, and his pupil placing it in the second. Mr. Burkitt, one of the most competent of our Cambridge school of sacred linguists, a high authority on the Syriac language and literature, has just been calling attention to the characteristics of this very Syrian Church and finds it distinguished from other contemporary types of Christianity by its simplicity, its close touch with Holy Scripture, and its deep moral tone and practical seriousness. No church was fuller of the missionary spirit. No translation of the Bible, except the Vulgate and our own, has had a more distinguished missionary history. It went out as far as Ceylon in the sixth century, it went to China in the seventh; it was a missionary progress all along the line. Nor was its influence confined to the East. Tatian, the most earnest of the Syrians in the second century, though looked upon as somewhat heretical before he died, a disciple of Justin Martyr, constructed a harmony of the four gospels, or rather out of the four gospels constructed a continuous narrative. It had an immense circulation. It passed from the East to the West. It took a Latin form, as Dr. Wace has shown, in the sixth century, and then in the ninth was turned into Old Saxon. Under the name of the Heliand it assumed the form of poetry, and was a chief instrument in the conversion of the Saxons whom the severities of Charles the Great had compelled to conform, but whose heart was not won till the Heliand won it. In this form, says Dr. Wace, the gospel "lived in the heart of the German people," and in due time produced Luther and the German Bible, thus binding together the second century and the sixteenth, the East and the West. And what makes this matter more personally and keenly interesting is that Tatian tells us how his own heart was touched and his mind satisfied by the Bible. His faith came by reading, and his reading was in the Word of God. He had made trial of every kind of religious worship, and the result had sickened him. "As," he says, "I was earnestly considering this, I came across certain barbarous writings, older in point of antiquity than the doctrines of the Greeks, and far too divine to be marked by their errors. What persuaded me in these books was the simplicity of the language, the inartificial style of the writers, the noble explanation of creation, the predictions of the future, the excellence of the precepts, and the assertion of the government of all by One Being *τῶν ὅλων τὸ μοναρχικόν*. My soul being thus taught of God, I understood how the writings of the Gentiles leads to condemnation, but the Sacred Scriptures to freedom from the world's slavery, liberating us from thousands of tyrants, and giving us not indeed what we had not received, but what we had once received, but had lost through error." This fragment of second century autobiography is not only decisive as evidence of the policy of the early Church in the matter of the translation and the diffusion of the Scriptures, but it is in itself and in its far-reaching results, an eloquent example of the missionary value of that policy. I have spoken of Antioch and its methods. The same lesson is taught when we look at Alexandria, the next in order of apostolic Churches. I must not go into detail, but there is no need to do so. Our knowledge of Egyptian Christianity is rapidly increasing. We know of four Coptic versions of the Scriptures, beginning with the second century, and I need only remind you of the beautiful anecdote of Pontitianus, which St. Augustine gives us in his Confessions, to show how influential one of these versions was upon the missionary life of Egypt.

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* Introduction to the N. T., p. 45.

There are in India at this moment thousands of thoughtful men who are living under very similar conditions to those which existed in the second century. Indian missionaries here to-day, missionaries from China and Japan here to-day, the first of them and the last especially, meet with the very experiences that Clement of Alexandria met with, and Pantænus before him, and Origen after him.

When we reach the fourth and fifth centuries we are in the era of great Bibles, and nearly every one is the result of missionary work. There are diversities of operation, indeed, but the governing principle is always the same. The aim is to translate the Bible into the language of the people, and thus put it into their hands. Sometimes, as in the case of the Latin Vulgate, it is one man away in solitude like Jerome in Bethlehem who does the work, or in the full activity of church life as Miesrob was when he gave the Armenian Church their Bible, and constructed their very alphabet for this purpose. Sometimes the missionary impulse is given half unconsciously, as when Ulphilas felt the spell of Christianity at Constantinople and gave the Gothic people the first of Teutonic Bibles, five hundred years in advance of the earliest Anglo-Saxon Gospels. But nowhere is there an exception to the rule. It operates wherever there is need; and only because of the fact that the German and other invaders of the Roman Empire adopted Latin as their sacred tongue was the work of translation in the Western Church apparently suspended for nearly a thousand years. There is no fallacy more fallacious than that the Latin Bible was provided with a view to the protection of the Word of God from common use. It was distinctly the reverse. What the Syriac Bible was in the East, that the Latin Vulgate was in the West.

I have spoken of one great missionary service which Constantinople rendered to Western Christendom. There is another, the effects of which continue to this day. There has come, as we know, into the front rank of nations, the greatest of all the Slavonic peoples; the millions who look up with reverence to the Czar of all the Russias owe their Bible to Constantinople. The Bible which is now circulated amongst them in hundreds of thousands of copies yearly by the Society one of whose delegates I am, is the child of that ninth-century version, for the sake of which the current Russian alphabet was invented by Cyril and Methodius.

Now that translation of the Bible was sought for by the Slavonic princes, and they sought for it distinctly as the supreme authority in matters of faith. Evangelists had approached their country, as so often in the mission fields to-day, from more than one quarter. The princes were perplexed. "One teaches after one manner," they said, "and one teaches after another." "We do not understand the Greek and Latin languages, send us teachers who may translate the Sacred Books." And so it came about that the Bible was the first of Russian books, as it had already been the first of Gothic and the first of Armenian books. As a sacred umpire it came, as well as a sacred teacher; an end of controversy when once its meaning is ascertained, and its sentence delivered. And this was done in the darkest century of the dark ages. Such is the value of a true principle, that where it prevails the tendency is always to bring about a better state of things. Even when religion has stiffened into rigid formalism, virtue goes out of the Word of God to reanimate, to regenerate, to renew.

Now this principle which we have seen to be operative in the life of the Church from the first, received fresh illustration when, conspicuously at the Reformation, Teutonic Christianity comes into view with the Bible in its hand. "The primal records of Christianity," says Milman, in a striking passage, "in a narrow compass passed into all the vernacular languages of the world. Monasticism was rejected as alien to the primal religion of the gospel, the family life, the life of the Christian family resumed its place as the highest state of Christian grace and perfection." *

The invention of printing in the fifteenth century gave a powerful stimulus to the circulation of the Scriptures, and it is due to the truth of history to say that there was for a long time no departure from the ancient policy of the Church. Indeed, in all the leading countries of Europe there was, as it were, "the appearance of a man's hand, and lo! a roll of a book was therein." †

Here, for instance, is the testimony of Matthew (or Matthias) of Janow, who was in Bohemia as Wickliffe was in England, only a generation later: "From my youth up, whether on a journey or at home, on business or at leisure, never was my Bible out of my sight. My soul was, as it were, espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I, for my part, chose to myself the Bible, my elect, my comrade in all life's journey."

Nearly eighty years were to pass before Europe was to stand at the parting of the ways. Twenty editions of the Latin Bible had been printed in Germany alone, before Luther was born, and in the year that followed the nailing up of the "Theses" at the door of the church at Wittenberg (Oct. 31, 1517), the fourteenth known issue of a German Bible took place. All these fourteen issues were large folio Bibles, and were not mere reprints, but various transla-

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* Lat. Christianity, Vol. I., p. 12. † Maitland's Dark Ages.

tions from the Vulgate. I take these facts from the catalogue of the Caxton Exhibition of Bibles of 1857, which catalogue was drawn up by Henry Stevens, of Vermont. Germany (1466), as we have seen, took the lead, but Italy (1471) soon followed, then France (1474), then Bohemia (1488). Soon the folio Bibles were followed by a quarto, and then "the poor man's Bible," the first edition in octavo, a Latin Bible, made its appearance in 1491. All these Bibles were produced in open day, they involved no breach with the past, they indicated no forward movement, but they bear by their numbers and their variety strong evidence of a deepening and extending spiritual life.

A forward step, however, was about to be taken. "Greece," says Mr. Goldwin Smith, "arose from the dead with the New Testament in her hand." Two eminent men took the manuscripts from her and shaped them for other men's use. One was a cardinal, Ximenes, the other, Erasmus, narrowly escaped that dignity. Again we have to notice that there was no breach with the past. Erasmus's Greek Testament was dedicated, with permission, to the Pope. The date of this event should be noticed—it was 1516.

The Old Testament in Hebrew had been printed as early as 1488. Access to the originals is the primary condition of sound Bible work. All Europe over, the true foundation of Bible knowledge was now laid.

It is an exceedingly solemn thing to notice that there was nothing formal and final to hinder the work of Bible translation and Bible diffusion from being done in every country in Europe, whether of Latin or German race, till the Council of Trent took its fatal decision in 1546. Then for this high service the one race was taken and the other left. Then the policy of the Council bore fruit in the hostility of the Church, and no man since has been able to count upon official support in that great communion, from Pope, or bishop, or parish priest, if he devoted himself to the task of giving the Scriptures of God freely to the people. There is plain proof that in the judgment of the best men in the Latin Church, including the present Pope, this opposition has gone too far. But it is now too late to alter a policy which has three centuries and a half behind it. Tyndale and Rogers can not be un-strangled or un-burnt. The history of other crimes can not be blotted out. Take Spain, for example. Cardinal Ximenes had the start of Erasmus in the matter of the Greek Testament. In his Polyglot it was printed in 1514, but not published. There were Spaniards who longed to give the Bible to their countrymen in their own tongue, and the great Cardinal's munificence and learning had made it possible, but when, in 1543, Enzina published at Antwerp a version of the New Testament and presented it to Charles the Fifth at Brussels, he was thrown into prison for his pains; while Liesvelt, who printed a version in the Low Countries in 1526, was condemned and beheaded for asserting in one of his annotations that "the salvation of mankind proceeds from Christ alone." It can not be too distinctly affirmed, nor too often repeated, that all this sixteenth century opposition to the translation and diffusion of the Word of God was an innovation, a departure from the course which the missionary church of God had up to then almost invariably followed. The Jesuit missions are the first considerable examples of learned men carrying the gospel message, abundantly competent to translate the Bible, but, as far as appears, not doing it.

In the East in the early ages the great missionary church of Syria did it, the Franciscans in the Middle Ages did it, but the Council of Trent, by its decree, stereotyped the Vulgate, and thenceforth the Latin Church held the Sword of the Spirit with a paralyzed arm. And so it has come about that the work once done by great scholars and scholar missionaries, like Ulphilas, or Miesrob, or Jerome, or great missionary churches like the Syrian, or the Alexandrian church, or by the commanding influence of great Christian cities, as when Constantinople, at the request of the Slavonic princes, helped the Russian people to obtain their Bible, or by the new-born energy of a great religious movement, as when the Reformation Angel uttered his voice, "Ho! every one that thirsteth, come ye to the waters"; that work, I say, with the sanction upon it of Church authority, of Church history, and of scholar saints and scholar martyrs, has come into the exclusive charge and custody of the most living branches of the Church of God. It is the common task of Christendom, and the lowly and the lofty alike are members of this greatest of co-operative societies. All missionary work will eventually be tested by the conformity of its results to the Divine model of life and character set before us in the Holy Book. No missionary is better employed than the competent translator. No missionary society has fully risen to the ideal, which has not contributed a man or men to this great Pentecostal revelation of the mind of God to the hearts of His creatures.

Between us all we reckon over four hundred of these divine voices, and none of them is without signification. Each of them bears witness to the love that God hath to us, each bears witness also that no race or language is now common or unclean.

We here to-day are of one mind. This great Conference will give its sanction to this ancient policy, will approve of the consecration to this service of the best workmen God gives us. I speak in the country of John Eliot, of Judson, of Eli Smith and Van Dyck and Schereschewsky and Hepburn, and I come from the country of Carey and Henry Martyn, and Morrison and Milne. This Ecumenical Conference is in its composition, its character, in the scale of its operations, a plain proof that the missionary idea is conquering the life of the churches. The living churches are alive to it and by it, but let us be jealous for the stability and authority, as well as for the fervor of our work. The Word of God is the most living of all God's oracles, the most evangelical of all evangelists, the most trustworthy of all God's messengers.

Beginning of Modern Bible Work

REV. CANON W. J. EDMONDS, B.D., *British and Foreign Bible Society, Exeter, England.**

Having already drawn attention to the long, past history of Bible work, and traced, as far as the limits of the time allowed and the limits of my knowledge, too, the process in the Church of translations of the Bible, down to the time in which the study of this work and the care of it passed into the hands of the Christian public at large, I now want you to notice when this modern development began, as to which I hope we shall increasingly feel that it is cast upon us to do. I have for a long time undertaken to say a good word now and then for the most abused century in all the nineteen. The eighteenth century is the century in which the work of modern missions begins; again, it is the century in which Bible work strikingly begins.

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* Madison Avenue Reformed Church, May 1.

We have not the remotest desire to dethrone Carey from any eminence he ever attained to, but he is not the pioneer of this work. The honor belongs to the Danes; the honor belongs to the Germans; the honor belongs only in a way to the English. The man was a German; the society was Danish, and the place was English. Of all the achievements in the mission field, the greatest achievements of the Bible translators are in India. At the girdle of the Bible Society there hang the Aryan languages—nine great keys. The least of these opens the door of truth to 2,000,000 of people, and the largest of them opens the door of truth to 90,000,000 of people. There are nine such keys hanging at the girdle of the Bible Society to-day.

Now, the pioneer of this movement was Bartholomew Ziegenbalg. He died at the age of thirty-six, and he left behind him a complete translation of the New Testament. He left behind him an excellent dictionary of the Tamil language, and a very respectable grammar; and then he passed away.

He came to England, carried there gratis by one of the ships of the East India Company, and he returned to India, carried gratis by another East Indian Company ship. King George II. helped him in every possible way, and the Christian Knowledge Society—which was living in England then, as it is still—received him, and he made a speech in the Tamil language, and was responded to by somebody in Latin. It was a wonderful linguistic performance, and justified the patience of the committee and the respect in which they held the missionary. He died before the eighteenth century was half out, and we had to wait for seventy years before another man appeared to take up that kind of work, and when that man appeared, it was William Carey.

That is the beginning of modern Bible Society work, and I take that Tamil language and Tamil translation of the Bible, and I say, if there is one translation in the list more than another which illustrates what Bible Societies can do for missionaries, and what Bible Societies can do for the work of their Master, that Tamil translation is the very example that I should use; for, when the next man came—Fabricius—he didn't think it necessary to put aside Ziegenbalg and bring in himself; and, when Fabricius passed away, nobody thought it necessary to put either Ziegenbalg or Fabricius aside. They built upon the foundation of their predecessors. More missionaries and other societies came into the field, but they all aimed to improve the work already done on the Tamil Bible.

So, in that Tamil field—the most fruitful of all the mission fields of South India—there is one Bible accepted by all the missionaries of South India and read in all the churches of South India, and if a man passes from one part of that field to another, he does not pass from one version of the Bible to another. He goes and hears the same thing next Sunday that he heard last Sunday, and he does it because of the benign influence which the Bible Societies have brought to this task, to make these Scriptures the one version.

I am glad to have had an opportunity of saying these things to you. I trust the American Society will thrive and prosper, and we will endeavor to live on good terms with it. And now one of two things lies open to us at this moment: either we are separately responsible for the whole of the work everywhere, and then we must take the burden of it upon us; or, if there is a division of labor, and we accept the relief, then we are bound to feel toward other people's work as we do to our own. It is ours by sympathy—by substitution. We, on the other side, are lightening your labors—you are lightening our labors. But, if we aid each other, we must accept the mutual sympathy, the mutual prayers, and mutual interest each of the other.

Scotland and Bible Diffusion, 1860-1900.

W. J. SLOWAN, ESQ., *Secretary, National Bible Society of Scotland.**

It was the year of the tercentenary of the Reformation. The home churches had just passed through a period of spiritual revival, and the slumbering enthusiasm of the country began to stir itself. On the 9th of May, 1860, the National Bible Society of Scotland was instituted " to unite the friends of Bible circulation in Scotland " of every name and church, with a view " to promote, by every legitimate means, the diffusion, both at home and abroad, of the Holy Scriptures." The new association was the outcome of years of patient, persevering, and sometimes, as it seemed, of fruitless effort, at the heart of which was the late Mr. John Henderson, of Park, a Glasgow merchant with an enthusiasm for Christian union to which he devoted ungrudgingly his time, influence, and wealth, and of which he left as his lasting memorial the Evangelical Alliance and the National Bible Society of Scotland.

The National Society had already introduced giving for Bible work on a new and more worthy scale, and for its first year reported an income of £8,000, with a circulation of over 100,000 Scriptures, of which 9,248 in foreign countries. In 1899 its income was £29,642, and its issues 955,392 Scriptures, bringing up the entire income received during these forty years (almost all from Scotland) to £574,348, and the number of Scriptures issued to 19,038,357 copies or parts, of which 11,621,375 have been circulated in foreign lands, while the six foreign colporteurs have become 540.

To follow in detail the story of these forty years would turn a brief paper into a mere record of statistics. Rather would I seek to trace the broad outlines of the providences which allayed old-time and local jealousies and provided with the new ability for work new opportunity for its exercise, opening doors into continental countries long hermetically sealed against the entrance of the Word, and bringing the vast populations of the Far East within our reach. Into Spain the Society made its way in 1865 in a somewhat remarkable manner. While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the Book might be printed in Spain itself for the use of the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room in a back street in the cathedral city of Malaga, at a rickety old handpress, with scanty supply of type, a godly printer, with his own hands and such help as his wife and boy could render, printed at the cost of the Society 3,000 large type New Testaments, in the course of seventeen months' labor, during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for sake of Christ and His gospel.

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* Madison Avenue Reformed Church, May 1.

By degrees the issue of Scriptures in France, Germany, and Italy grew from hundreds to tens of thousands; and Austria-Hungary, Portugal, Belgium, Brazil, Peru, were added to our Roman Catholic spheres of work. In the wars that have swept across Europe during the latter half of the century, opportunity was found for the wider diffusion of the Book of peace and reconciliation; and twice we ventured across the Atlantic, supplying, I hope without serious infringement of the Monroe Doctrine, first 5,000 Bibles to the Southern States, and subsequently 13,000 to the American Missionary Society for the newly enfranchised freedmen.

In 1863 aggressive work was begun in one of the great heathen nations, when the Rev. Alexander Williamson, subsequently better known as Dr. Williamson, the Society's first agent for China, landed on the coast of Shantung, a shipwrecked voyager. It was a bold step for the young Society to take, though the directors scarcely anticipated that before the century closed it would commit them to an additional expenditure of £6,000 per annum. With some hesitation in 1885 it set up a printing establishment at Hankow, from which already millions of Scriptures and other Christian publications have issued, while the possession of such a press enabled it to become the publisher and, by his favor, the owner of Dr. Griffith John's translations of the Scriptures into Wenli and Mandarin; translations which have been put into the hands of tens of thousands of the Chinese literati, and been welcomed by readers not only in China itself, but from the Straits Settlements to Korea, as presenting the message of salvation in a form more easy to be understood than any that have gone before them. Worthy of notice also is the close alliance formed between the Bible Society and the Central China Tract Society and the band of earnest missionaries represented in it, which, while doubtless highly beneficial to the Tract Society, has greatly enlarged our sphere of influence in China.

In 1876 Mr. Robert Lilley (now Dr. Lilley) was transferred to Japan. He was the first Bible Society agent to settle in that newly opened empire, and the first to send out a native Japanese colporteur, for whom he devised the significant name borne subsequently by his successors—"the man who goes about to sell the Holy Book." The total circulation in heathen populations for the past year amounted in all to considerably over half a million Scriptures.

In most of the foreign countries which engage its attention the Society finds it more economical and more efficient to encourage local and native workers than to maintain agents of its own. In France it largely aids the Evangelical Society of Geneva, in Belgium the Missionary Church of Belgium, while in other continental and more remote countries individual missionaries or those commissioned by the home churches render a service in the superintendence of colporteurs which is of great value to the Society, and at the same time helpful to their own special objects. It is only in China, and to a very limited extent in Japan, that circumstances appear to call for the maintenance of a small staff of European agents; and even there the work of diffusion would be sadly restricted but for the generous co-operation of the missionary body in the superintendence of native colporteurs.

It was said recently by a Scottish statesman that while some empires depend on their constitution, and others on their armies, the British Empire depends on its men. The saying is eminently true of the Bible Societies. We have been singularly happy in the agents sent out abroad, and the same may be said of the bulk of our little army of native colporteurs. On these men, charged with the individual presentation of the Book, and the explanation and enforcement of its claims, the success of the Society, humanly speaking, depends. Much has been said here of circulation, but circulation is not everything, and a Bible Society can no more live by its funds or its issues than man can live by bread alone. We seek readers rather than buyers; souls rather than sales. Whether in some Protestant countries where but little is made of the Book, or in Roman Catholic populations where it is withheld and scarcely known, or among the vast heathen peoples of the world, living and dying in ignorance of the Gospel message, the man with the Book must be a man of the Book, with the gospel in his heart and on his lips as well as in his hand: a true missionary of the cross, who endures hardship, ignores insult, and plods steadily on his way, in whose satchel may be found not the marshal's baton, but the very crown of life, and that not for himself alone. It is on the ground of such methods and manner of work, as well as of the work itself, that the Bible Societies claim to rank in this Ecumenical Conference, not only as helpers of all missionary societies, but as missionary societies themselves.

One of the constitutional articles of this Society enforces the importance of concentrating Bible Society energies, and something has been done during these forty years for this end in Scotland. In foreign countries where native Bible Societies show themselves efficient and sufficient, the Society is prepared to withdraw from their sphere of influence, as it has just done, at some personal sacrifice, in Norway and Sweden. With its greater colleagues, the British and Foreign and the American Bible Societies, it studies to live in peace and unity, as they do toward it. In Japan and Korea, and in the preparation of the Standard Version for China, it works in actual union with them. From its comparative poverty and weakness it can not always hope to keep equal step with these colleagues, nor is it necessary in every field in which all three may be at work; though from its mobility and flexibility it occasionally finds itself for a time in advance of heavier bodies. While, however, there is a diversity of gifts, there is but one spirit, and the unity of these three English-speaking Bible Societies gives hopeful presage of the ultimate unity which the nations they represent desire should subsist unbroken and unshaken among the peoples of our common mother tongue.

Difficulties in Bible Translation

REV. JAMES THOMAS, *Secretary, British and Foreign Bible Society, London.**

It has passed into a proverb that the Bible is the most translatable of books; but this does not mean that it can be translated without difficulty. The difficulty is great indeed, even when the translator is rendering the originals into his mother tongue. The Hebrew and Aramaic of the Old Testament are often perplexing; their forms are archaic, their idioms are Oriental, their allusions frequently uncertain; many passages are vague and capable of different interpretations, while many have alliterations and that play upon words which can not possibly be reproduced in translation. The Greek of the New Testament is Hebraistic. The Hellenic words were often emptied of their old meanings before they were employed in their new service, and afterward they had to be filled with the fresh and enlarged thought of the gospel message. It is no wonder that Luther exclaimed, " Good God! how painful and how laborious it is to compel the Hebrew writers to speak German!" How much harder it must be for the modern missionary to make them speak the tongues of savage and semi-civilized lands!

Words are but symbols of thought. It follows, therefore, that people have words in their language only for thoughts of their minds. Even the thought of God has perished from the minds of some peoples—they have, therefore, no word for God. Other peoples have but unworthy words for the Divine Being, and no words for sin, redemption, justification, sanctification, and other great terms of the religious life. But we need not be alarmed. Modern translators must do what the writers of the Bible did—uplift, and cleanse, and expand the words in use, and sanctify them to this holy service. Dr. Cust points out that " The writers of the New Testament must have been greatly exercised in their choice from the vulgar Greek phraseology of the day of such words as ἀγάπη, πίστις πράυτης, ταπεινοφροσυνη, in addressing heathen who know no love but lust, who were total unbelievers, who were fierce to resent insults, and who considered lowliness of heart as cowardice in disguise." But these and many other terms used in the Greek Testament have now become charged with spiritual force and meaning. Indeed ἀγάπη had to be made for religious use, for it is not once found in classic Greek. And many of the great words in the modern vocabularies of Christian lands had to be made for religious use.

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* Madison Avenue Reformed Church, May 1.

It has been said that the vocabulary of an English peasant does not exceed two or three hundred words—except when he is excited—Probably fewer words than these would exhaust the common speech of a savage or half savage race. Hydraulic machines could not compress the translation of the Scriptures into bounds so narrow. Take the names of animals, insects, trees, flowers, gems, weights, measures, clothing, and the common things of daily life in Syria. By what linguistic magic is the scholar to find equivalents for these in the languages of vast areas of the world? Fig trees are unknown in Arctic regions, and camels in the South Seas, and snow in equatorial zones. Before European navigators discovered the islands of Oceanica the natives had never seen a quadruped bigger than a rat; how difficult, therefore, to translate the great sentence: "Behold the Lamb of God which taketh away the sin of the world." But in many lands language is not only limited in vocabulary, it is poor in meaning. In the Scriptures the word flesh is met with in various senses; but the nearest word the translator can find in his new language is *meat.* He has to translate the word *sin,* but can discover no fitter term than that which means *a violation of propriety. For pardon* or *forgiveness* he has no better word than one which means the clearing of a debt. For the great words *born again* he has no nearer equivalent than that which means the *transmigration of the soul.* He has to convey the idea of *holiness* to many whose best conception of it is the result of *bathing in a sacred stream,* and the idea of *angels* to a people whose loftiest thought of spiritual being is *genii;* and of *heaven* to those who find in carnal pleasure their idea of supremest bliss. Added to these are the difficulties connected with the rendering of the names for God, for Lord, for Spirit, for ecclesiastical terms, psychological terms, ethical terms, sacrificial terms, ceremonial terms, devotional terms. Take a dictionary of the Bible, and scan the lists of subjects with which it deals, and it will probably be discovered that not one word in ten will be found in the vocabularies of barbaric speech.

In some languages, such as Turkish, Bengali, Singalese, and other tongues, there is a phraseology of deference which has given great trouble to the translator. In addressing an inferior one term would be used, another to an equal, and a different one from both to a superior. In Singalese the simple word "Thou" is *Tô;* but there are grades of fancy titles from "Your Honour" and "Your Worship" and "Your Serene Highness" up to the exalted *"Oba-Wahansay"* with its fulsome adulation. The habits of self-abasement before a superior, and the assumption of a self-importance in speaking to an inferior have established the use of such pronouns, and in accordance therewith corresponding terminations of the verbs, conveying a flattering, a respectful, or a contemptuous meaning. How difficult to translate into these languages the words addressed to God in prayer and praise, or the passages of personal appeal from God to man, or the words of our Lord to His disciples and their response to Him!

Numeratives are occasions of serious stumbling at times. In some languages they are very elaborate and complete. Chinese is rich in them, for every class of noun has its numerative. In Caledonia the halibut is placed at the head of all fish, and it has its special numerative. The translator of the Scriptures, not knowing this, employed the numerative for halibut in the first edition of the Gospels when rendering into the native tongue the words, " Where two or three are gathered together in my name there am I in the midst of them," conveying the sense that where two or three halibut were found there our Lord would be!

To acquire the knowledge of an unwritten language without the help of grammar, or dictionary, or teacher, or interpreter, is a task of stupendous difficulty. Gradually to accumulate the native sounds for common words requires care as well as patience. It has to be accomplished by the slow process of pointing to object after object, and making note of the sounds the native utters, in the hope they may be the names you wish to gain, a process full of peril. When English people first went to Australia some of them one day, seeing the quadruped for which the country is famous take its amazing spring, exclaimed, " What's that? " as if by the remotest chance the natives could have understood the question. But the reply came leaping from the lip, " Kang-garro, Kang-garro." It has been softened down into kangaroo, the name by which the quadruped is known in every natural history in Europe and America; but it never was the name of the animal. " Kang-garro " simply means " We don't understand you."

When Darwin visited Terra del Fuego he described the speech of the people in the sentence: " Their language is a language of clicks, and grunts, and squeaks, and hiccoughs," but such sounds can not be reduced to writing by any European alphabet; symbols must be made to express them. The difficulties by which the translator is thus beset may be abundantly illustrated. In one of the South American languages we see a word written *" thlg "* without a vowel. In Erromangan the word for " fever " is written *nxwx,* as if born of fever and delirium!' More than forty alphabets and syllabaries, besides ideograms, have been employed in representing the sounds of languages into which the Scriptures have been translated.

No man living can tell how many languages are spoken in the world. Dr. Cust places the total at about 2,000. Out of these 2,000, translations of the Scriptures have been made into 400, leaving 1,600 yet to be dealt with. It is hopeless to expect that even half of these will ever have the Scriptures translated into them. At the present rate of progress it would take centuries to accomplish it. But before the end of the next century it is probable that many of these languages will cease to be spoken. Yet, when this has been taken into account, much will remain to be done; and it will be linguistic and spiritual work of the most difficult kind. Vast areas of the world are still without a single portion of the Scriptures.

If there were no new languages to be dealt with, the completion of translations in progress, the work of systematic revision, and the preparation of the Scriptures for the blind, would present a gigantic and costly task. Every translator and every Bible Society will say of each version, as Tindale did of his New Testament: " Count it as a thing not having his full shape . . . even as a thing begun rather than finished. In time to come (if God have appointed us thereunto), we will give it his full shape, and put out, if aught be added superfluously, and add to, if aught be overseen through negligence." Finality, even in the case of a single version, is still distant. The great difficulty is in finding duly qualified men to give their whole time to the work. The time has come when missionary Societies should willingly place their best scholars at the service of Bible Societies, to give themselves wholly to this great task, so that such versions as are sorely needing revision may as speedily as possible be brought to that perfectness which is so earnestly desired.

The correlation of the physical forces has taught us that nothing in the material kingdom is ever lost. This surely has its counterpart in higher realms; and it finds an illustration in the work done by the old translators. They labored to give the Divine Oracles to people in their own tongues. But the Old Testament in the Greek of the Seventy, and the Bible in Syriac, Coptic, Latin, Ethiopic, Armenian, Georgian, and Arabic of the early Christian centuries, are of invaluable worth to-day in determining the trustworthiness of the text of Scripture, and the right interpretation of passages which are obscure. Besides, translations, both ancient and modern, are helpful in the preparation of new versions.

Out of the translations of the Scriptures now existent in living tongues, no fewer than 219 have been made in languages which have been reduced to writing for the purpose *within the present century*. When this is once accomplished, literature and education become possible amongst the people for whom the translation was made. And in thus fixing a language by translating the Bible into it, the language itself undergoes a double process of refinement. The vulgarities of degraded life—words of indecency, and cruelty, and horror—are not wanted; they will therefore be cut off, and will perish by a process of elimination, while words not found—words which lift the thought to God, words which link earth to heaven, words of the divine life—these must be made; and the language will be enriched by a process of addition. Nor is this all. Language falls into debasement and corruption when it expresses only or mainly the ideas of things material, or things of the natural man; whereas language itself is uplifted, enlarged, and refined by being the medium of spiritual revelation and of fellowship with God. Who can tell the importance and the worth of Bible translation which thus starts so many languages upon their literary career by charging them with the sanctifying influences of the great things of the Bible!

At the beginning of this century there were about fifty translations of the Scriptures in existence, but only thirty-five were in living languages, and not the entire Bible in all of these.

The total number now is over 400. This is verily a great achievement. Nor is its greatness measured by the large figures, for many of the versions have been revised again and again, and brought to such a degree of excellence as leaves little to be desired. It can be said that nearly all *the great languages of the world* have the entire Bible translated into them. Defining "a great language" as that spoken by ten millions of people or more, perhaps only Tibetan and Haussa have to be excluded from the list, and both of these languages have in them translations of the New Testament and parts of the Old. In China the great Wenli version is being used over the eighteen provinces, as well as in Manchuria and Korea; the Mandarin translation is in the vernacular of 200,000,000 of the people. In India, also, translations are prepared for peoples who count their numbers by many millions. The entire continent of Europe is practically provided for; and whole nations here and there have all the sacred books made ready for their use in the languages commonly understanded of the people. Seven-tenths of the human race are believed to have the Scriptures translated into their tongues.

Experience and Bible Translation

REV. CANON W. J. EDMONDS, B.D., *British and Foreign Bible Society, Exeter, England.**

You will see that there must be accumulating on both sides of the Atlantic in the great Bible Houses treasures of experience, of difficulties already encountered, and of the best ways in which to meet them, which must be of large advantage to future laborers if those results can be made available for them. The time has come when our translating work ought to be done upon more scientific principles than allowing a mere individual translator to go his own way, unguided by all the gathered experience of the past; and I not only look for this accumulated knowledge to be distributed amongst the laborers upon whom the continuation of this work has fallen, but I look to see it worked out in a kind of uniformity of opinion as to the best ways of expressing divine truth to men. There is no more striking example of a gracious influence upon translators than the use of the word "Lord;" as we read our New Testament, as we read a great part of the Old Testament in English, and as you watch the chastened and refined expressions of cultivated Christian men, you feel that there is a growing sensitiveness as to what word should be used.

I was very much struck years ago, in reading Henry Martyn's journals—which I have read over and over again—with the sentiment which he expresses, which, on the English side, is no truer than it is on this side, though the forms of government may be different. He says: "The royal books in the Bible have suffered more than any other books from want of dignity in the men who translated them." Without adopting that opinion, and only using it as an illustration, it will help you to see what I mean.

If one man gives his way of translating the name of God, and another his way, and another yet his way, and discards, or is not aware of the process of thought and reverence through which other minds have gone, he is losing an opportunity of weighing his own judgment by the collective judgment of his predecessors, and, in fact, he is sacrificing centuries of past experience. It is only the Bible Societies that can help a man that way, and I trust that all the great Bible Societies will more and more compare notes and make themselves into a standing committee of translation to offer guidance to young translators, and spare the missionaries the mistakes into which they are very liable to fall.

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*Madison Avenue Reformed Church, May 1.

A second remark I would like to make is that over against the difficulties which have been named, there are certain facilities also in a translator's way. Whilst there are difficulties in the names of gems, in the high truths of life, or in certain chapters of the Book of Revelation which describe the City of God, there are extraordinary facilities for the expression of the deepest spiritual truths, bound up with the languages of the very simplest of human beings who ever spoke at all.

Let me give you just one illustration of what I mean: The Telugus are at a low stage of civilization, yet speaking a most beautiful language, however narrow it may be, which will do the very astonishing work which the translator has come to do. I will take a specimen:

These people wear very little clothing. Their knowledge of the world they live in is extremely limited. One day I was standing at the edge of a village, looking through a clearing in the jungle at a village a good way off, and I said to a man: "From this village to that one, how far is it; what is the distance?" His answer was: "Far." He could not give the distance in leagues or miles, but could only say "near" or "far." That was the extent of his geography; his sense of distance. New York to Philadelphia, or New York to London; a place was "near" or "far." Now, if he were being examined for geography on our side of the water—and I understand you are stricter here—I need not say that he would not pass. But we set his knowledge down as one of the requirements necessary to a Bible translator in his translation of the message to man.

Take now the parable of the Prodigal Son: how much geography must its translator know? How much must he communicate to the man to whom he wishes to convey the message that "whoever is far away from God may find his way back to God?"

Take the man I have spoken of as your companion. Look at him in the scantiness of his clothing, and look at him in the narrowness of his knowledge, and set yourself down to the task. "A certain man had two sons." I think I can promise you that you will find in every land—the smallest land where there is a family—words that will run to that, at any rate, a father and two sons; "and the younger"—you must have a word for that; they distinguish between their children—"said to his father, 'Give me the portion of goods that falls to me.'" There is always something that the poorest of them possesses, and as there are in India lawsuits about the smallest points of property, you can have a very good idea that the youngest knows his share, and the eldest sees to his share, where the family system does not prevail. "And he took his journey into a far country." Now comes in your geography. "A far country." We say a place is near or a place is far. Now, then, has not that man in his language provided you with one of the most essential words that you can possibly require in the revelation of this part of the Divine love to men? "He took his journey into a far country." And when he comes back all the geography that is wanted for that part of the process is the word that will translate: "When he was yet a great way off, his father ran and fell on his neck and kissed him."

Well, I undertake to say that there is no language on the face of the earth where the translator would not sit down and have a comfortable feeling, if he will be able to get through the parable of the Prodigal Son. Whoever has done that successfully has translated the divine revelation of the Gospel of the Lord Jesus Christ.

Now, let us take a score of such persons, and form them into a Christian Church, with years of Christian training, and lift up their lives to spirituality. We can now pass from the region of the simplicity of the Gospels—as we are apt to think—to the region of difficulty in the Epistles.

I can do without a good many things that are in the Bible, as a translator, or I can sit down to compare notes with a translator, or I can write to the Bible House in New York, if I am an American missionary, or to London, if I am an English missionary, and ask them how they do in such and such cases; if they can enlarge the vocabulary and polish the translation? But I do not want to go to anybody for the heart and pith of the business. The missionary should stoop to fill the simplest words with the deepest thoughts. Languages are not to be measured so many words against so many words; and the value of a translation is not to be considered in its relative proportion—so many chapters accomplished and so many chapters to be accomplished. Divine revelation is a constant succession of liftings of the veil, and what is impossible at a certain stage of the language is the entire lifting of the veil.

These points should be kept in mind when dealing with translators of the Scriptures. There are whole Bibles, entire translations of the Scriptures. There are many more translations of the New Testament part of the Scriptures, and there is still a larger number of the translations of the four gospels of our Lord Jesus Christ.

Now, I am in no hurry to see these great Gospels become whole copies of the New Testament; still less in a hurry to see the New Testament become the entire Bible. As knowledge increases; as the missionaries are able to confer with the cultivated and thoughtful native flock, then, in the fullness of time comes the complete Bible, from its beginning to its end; but, in the meantime, by a divine law, the blessing and the joyfulness of which it is impossible to exaggerate, the meaning of the entire Bible will gather itself for human edification into far narrower bounds. I have seen in the early morning as the sun rises dewdrops hanging on to every leaf, the sun reflecting in every drop; not always of the same size; some drops were smaller, others larger, but there was always somehow a sense of relationship; the larger the drops, the larger the relationship. And so it is with the translations of these Scriptures. There is a smaller reflection of divine love in one than in the other; but it is real, and so far it is relative to the state which the convert has reached.

Missionaries as Bible Translators

Rev. C. H. Daniels, D.D., *Secretary, American Board of Commissioners for Foreign Missions.**

There is no more impressive department of foreign missionary work than that which is associated with the dissemination of the Christian Scriptures. No triumphs of missionary work can tell such thrilling stories as the stories of the circulation of God's Word. The great Bible Societies came into existence coincidently with the great missionary Boards of our churches. In sympathy and in harmony they have been working, lo, these many years, and the achievements are great and will count as great in the kingdom of God in the future.

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* Central Presbyterian Church, April 24.

Looking over the history of one of our missionary Boards, not long ago, I found that its missionaries had during the eighty or ninety years' history of the Board, taken twenty-nine unwritten languages and reduced them to writing, and had given the Bible in whole or in part in every one of those languages, and I felt when I discovered those facts that had they been the only achievement of the great missionary work of the years, it would have amply and wonderfully paid the cost in money and the sacrifice in life and comfort. I was very deeply impressed with the story of a young man whom I knew quite well. He was once the slave of Joe Davis, the brother of Jefferson Davis, president of the Confederacy. He was educated at Fiske University, one of the missionary schools at Nashville. He took his theology at Oberlin, Ohio. He was appointed a missionary under the care of the American Board, and sent to Africa. He found a people without an alphabet; he gave them ours. For six or seven long years he struggled with the language, and finally came back to this country with a portion of the Word of God translated for that people, and our Bible Society gave it to us that the people there might read. This was one of the victories of the cross of Christ.

On one day in April I went into the compositors' room in the Bible House in this city with a company of gentlemen. There was one man in our midst who took our attention, a tall man, gray-haired, with pallid features. He had in his hand a piece of paper. I knew the letters but I could not speak the words. The compositor quickly put those letters in place and rolled off the proofsheet. I recall how carefully that man read that passage, and his wife read it, too. They wanted it correct; and hardly was that work completed when the tears were rolling down his cheeks, and he uttered a prayer of thanksgiving to Almighty God. He alone was qualified to offer that prayer. He had hardly said the "Amen," when some of us lifted the grand old doxology; and, having sung it together in that place, we went through the building to the pressroom. We went with one of the superintendents or foremen, who took us to a press that was silent. Then the young lady who had it in charge pulled the lever and belted on the power. The great fingers of the press took hold of the sheets of paper one after another, and we saw the printing of the last form of a Bible. That gray-haired man had been sent as a missionary to one of the Pacific islands.* He found the people without an alphabet. He gave them our alphabet. He gave them a grammar; he gave them a dictionary; and he gave them a Bible, and on that morning the last verse of that Bible was put into print. Before the day was through, the American Bible Society gave us in bound form the whole Bible from beginning to end. Here was another illustration of the many victories of this class.

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* The Rev. Hiram Bingham, D.D., who reduced the language of the Gilbert Islands to writing, and translated and carried through the press the entire Bible.

The Bible as a Factor in Missions

Rev. James Thomas, *Secretary, British and Foreign Bible Society, London.**

For reaching the women of Eastern lands, who are wholly beyond the reach of male missionaries, the British and Foreign Bible Society provides over 550 Bible-women, who not only read the Scriptures to their fellow-countrywomen, but teach them to read. An average of nearly 32,000 women a week are taught by these agents, and about 2,000 women are annually taught to read sufficiently well to be able to read the New Testament for themselves.

Colporteurs, too, have grown to be an army. They come into contact with those not reached by the missionary—in their homes, and shops, and fields. Every mission field where the natives are a reading people affords numberless illustrations of colportage work preparing the way for the mission station. Let me draw my illustrations from China, and from the work of the British and Foreign Bible Society there. Its colporteurs talk to the people, read to the people, invite the people to question them, and they sell the Scriptures to those willing to buy. On the second, or third, or fifth visit they find a few deeply interested in the truth of the gospel and wishing for further instruction. The colporteurs will direct such inquirers to the nearest mission stations, telling them that if they went or sent there probably some one would come to live among them to "teach them the way of God more perfectly." Mrs. Isabella Bishop, the well-known traveler and authoress, who has lately returned from China, addressing a great meeting in Kensington, London, said: "I was laid up for six weeks at Mukden with a broken arm; and not a day passed but five or six villagers came in and asked the missionaries to send Christian teachers into their villages. These, it was said, had heard of Christianity from the Bible Society's colporteurs." The Rev. J. B. Ost, of the Church Missionary Society, wrote a short time ago: "Your colporteurs are doing a most valuable, as well as a most important work, and I feel that the society whose agent I am, owes the Bible Society a large debt of gratitude for the work of these men. They are gospel pioneers in many places, and personally I feel I can not be too grateful for their hearty and useful co-operation in the Lord's work." The Rev. E. F. Knickerbocker (C.I.M.) wrote: "A few weeks ago we examined six candidates for baptism, a direct fruit of colportage. At another new place a little band of people have begun to gather for worship each Sunday as the direct result of colportage." The Rev. G. H. Jose wrote: "At Tienhai the colporteurs have opened up two new centers for us in the heart of the mountains, each distant about fifteen English miles from our nearest station and much farther from any other work." "And on some islands close to the Tai-Chow coast there are several hundred inquirers meeting regularly by themselves for worship, who first heard the gospel from your two colporteurs." Such testimony can be multiplied indefinitely.

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*Madison Avenue Reformed Church, May 1.

Let us see to it that we worthily estimate the importance of the work and deal with it as its worth demands. It is an entail, not a possession. It belongs as much to those who come after us as to ourselves, and we have no manner of right, by anything that we may do or leave undone, to deprive those who come after us of any of the benefits which we can bestow upon it. The dead have their right in it and our successors have a just claim upon it. And thinking of both let us be careful that this sacred trust shall not suffer damage at our hands.

REV. JOHN FOX, D.D., *Secretary, American Bible Society.**

When the Son of God goes forth conquering and to conquer, followed by His armies, the Bible is by no means impedimenta, baggage that is to be carried in the rear, but, like the Ark of the Covenant, it must lead the way; for not only is it a standard, but a weapon in the evangelistic conquest of the world. We know that it was profound conviction of the absolute authority of the Word of God that has led to the formation of the great Bible Societies of Christendom.

Now it has already been rightly said, therefore, that the Bible Society movement—we may so designate it—is one of the phases of the foreign mission movement in this century. It is true, indeed, that at first the Bible Societies were not a foreign mission movement at all.

But they have been drawn into the current of the great foreign mission movement, and they certainly constitute one of its most important phases; and they must hold a vital and central relationship to the whole foreign missionary organization, for to some extent they have the responsible custody of the Scriptures; not that they have exclusive right in any sense; not without full recognition that the missionaries in the field and the Church at home are the caretakers of these precious treasures, but still in a special sense it may be said of the Bible Societies that to them are committed the oracles of God.

It is a tremendous responsibility even to supervise the translation and publication of God's Word, especially in this day, which is the age of Bible translation. And when we consider the work of distribution we find that at the present time a large percentage, certainly more than half of the Bibles issued, go into foreign countries and are used directly for carrying on the work of foreign missions. It is obvious, therefore, that the special theme now under discussion needs the most careful consideration, that this special function in the body of Christ be co-ordinated with other functions. Now, when we contemplate the history of these societies, one fact needs to be remembered: The Bible Society is the natural and inevitable corollary of the Reformation. It was not possible in the medieval period, even after the invention of printing. George Borrow, the brilliant Englishman, whose book, "The Bible in Spain," is a classic in English literature, said that "The Bible Society is one of the few Protestant institutions which Rome fears, and for which, therefore, she has any respect." It has the melancholy honor of having been denounced from the papal chair as a pernicious and pestilent institution. Its genius and its history are instinct with the spirit of revolt against papal usurpation; it has, therefore, had some of its largest triumphs in Roman Catholic countries.

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* Central Presbyterian Church, April 24.

I could not get a better illustration of the true relation of Bible translation and circulation to foreign missionary advance than the work that is beginning in the Philippine Islands. In illustration of the progress of the gospel in the Philippines let me tell you a little story that we have loved to tell: A New York woman had a little mission on the wharves here in New York among the Spanish sailors. She used to come to our offices oftentimes to get Bibles for them, and one day she came and brought with her some Filipino sailors. Speaking Spanish herself, she took that beautiful verse, "God so loved the world that He gave His only begotten Son," and she translated, or rather got those sailors to translate it, through the Spanish into the Tagalog, the language of the tribe Aguinaldo has been leading or misleading. And then I said to her, "How do you know your translation is correct?" "Ah," she said, with a woman's quick wit, "when I had printed a proof of it, I gave it to another sailor and had him translate it back into Spanish, and when it tallied I knew my translation was correct." With a few other verses she printed it on her own press in the Tagalog and Visayan languages, and by the hands of Filipino sailors this gospel was carried into the islands before the great societies were able to move.

The Roman Catholic priesthood have had exclusive jurisdiction in the Philippine Islands for the last 300 years, and we may not dispute that they have done some useful things in spite of the obvious corruption of the friars to-day. During those 300 years the priests and their colleagues never translated a single Gospel or a single book into the language of those tribes. And lo! the moment their power is broken there seems a universal demand for the Book among the people of those islands.

This illustrates the nature of the work. I could almost indefinitely add illustrations. In Cuba, for instance, for twelve years before the Spanish-American War, under the opposition of the officials in large measure, and the discouragement and, if it were possible, the persecution of the priesthood, there were 40,000 copies of God's Word circulated before there could be very much organized missionary labor. In Porto Rico we are just beginning; and now the simple problem there is the extensive and rapid circulation of God's Word. So we can go down through Latin America.

Outside of these countries, in which we have a foundation, so to speak, in a certain knowledge at least of the rudimentary facts about the gospel, there lies that great outside world, the utter pagan, the outer pagan circle of nations, where missions have been begun. There are at this time, I suppose, not less than eight or ten translations and revisions proceeding in various Chinese languages; and whatever conclusion the great occidental nations may make about the open door, we can not but hope and believe that God has an open-door policy for China, and what He expects from us is an open-Bible policy in every language of that great empire.

There are great questions that are by no means easy of settlement which perplex the progress of this work; but He who gave the Word will not withhold wisdom to guide us in the dispensing of it. The preaching of the cross is to them that perish foolishness, and the circulation of the Bible often seems like foolishness to its friends, and still more to the enemies of the cross. The answer to all criticism is to send it forth with freer hand, with a larger radius of activity, better translated, and put into the form most suited to modern times.

Rev. E. W. Parker, D.D., *Missionary, Methodist Episcopal Church, India.**

The Bible Societies having given us translations of the Bible, we use colporteurs, supported by the Bible Societies, in scattering the Word of God. A man is chosen by the Bible Society and sent to the missionary for a district over which the missionary has charge. The missionary keeps the accounts; he directs the man where to go; he takes a careful account of what the man does, and then makes his report to the Bible Society. A single gospel sells for two pice, some of them even for one pice. Two pice is less than one cent, so that any person can buy a portion of Scripture, and a great many people buy, until the Word of the Lord is known among the young people of India very generally.

A few years ago an arrangement was made by the Bible Society to put a New Testament into all the Government schools in the Northwest provinces, I think, at least in the provinces where we were especially working. The Government permitted it if the teachers did not object. These Testaments were left in the Government schoolhouses or given to the teachers. They took them and put them among their other books. One of the young teachers, a Mohammedan, a very bright fellow, one afternoon was feeling out of sorts. He said he didn't know what to do with himself, and he did not know what the matter was. He went to visit another one of the teachers of the school, and he told this teacher how he felt. He said, "I wish I had something to read or something to do." The teacher brought out the New Testament that had been left with him. He said, "Read this; this is the Christian's Bible; perhaps this will do you some good." That young Mohammedan took the New Testament and commenced to read. He got over his dull feeling and read all night. The result was that he went to the missionary to inquire more about it, and that man stands to-day among the leading preachers of our church in Northwest India, converted by the reading of one of the Gospels scattered by the Bible Society.

Another Mohammedan, Rev. Zahur-ul-Hakk, listened to the preaching of the Word, but was convinced by reading the New Testament. As he read the New Testament and compared it with his Koran, he said, "The Koran tells me that this is true; so if I obey my own book I must accept this as true. If I accept this as true, it destroys my Koran, for they both can not stand together." He became a sincere inquirer, was thoroughly converted, and has stood for many years as a noble preacher of the gospel of Christ.

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* Central Presbyterian Church, April 24.

Another Mohammedan, an educated man, whose relatives stand today in very high positions in Government offices, had all hopes and promise of succeeding his father in his position. He got hold of a Testament and read it. He was able to study this book carefully and compare it with the Koran; and as he studied and compared, he, too, became convinced that if the Koran was true, the Testament must be true, and they couldn't both be true; and he, too, was thoroughly converted, and his disciples in the Christian Church in India number more than 10,000—the result of scattering the Word.

A Hindu merchant, going along with his merchandise, received the gift of a Testament in the Hindu language. He took the Testament home and commenced to read it, was struck with it, and night after night that man used to shut himself away from the people so that no one about his home or among his friends should know that he was studying the Testament. One morning I was astonished when he came to me and told me, "I am convinced it is true; will you baptize me?" I said, "No, not now; let us study it more." He studied it more, and finally he was baptized, and he with his family became strong members of the Church of Christ.

Some Christian laymen offered prizes for boys in Government schools or in private schools who would study portions of the Word of God and pass examinations in those portions. Of course, this has to be done outside the school, because the Bible can not be studied in a Government school. Well, now, scores, hundreds of young men from these schools are studying the New Testament and are passing these examinations year by year, and in this way the knowledge of the Word is being scattered among the young men of India, and when we preach the Word they understand us. It is so much seed sown to bring forth good fruit for the redemption of that land.

The Nineteenth Century to the Twentieth

EDWARD W. GILMAN, D.D., *Secretary, American Bible Society.**

I. The nineteenth century presents to the twentieth printed copies of the Holy Scriptures in about four hundred languages as a part of the equipment with which the work of evangelization is to be carried on in the years to come. Of these volumes 111 contain the Old and New Testaments entire; 91 are New Testaments, and the remainder, less comprehensive as yet, indicate both a beginning and progress on more extensive lines.† It is estimated that about one-tenth of these had been printed before 1800; the remainder may be taken as the product of Christian study and labor in the present century. As this enumeration refers only to distinct languages and dialects in which some part of the Bible has been published, it is important to add that in many of these languages there are two or more versions of the same book, or elaborate revisions embodying results of modern research and scholarship and forming an important part of the contribution of the present age to its successor. The greatness of this achievement becomes more evident if we note that a large number of these languages have no recorded history or literature, being principally rude and unwritten, and only in these later years and by slow degrees reduced to writing and made available for the expression of Christian truth. In the year 1468 Berthold, Archbishop of Mayence, issued a decree prohibiting the dissemination among the people of religious works in the vernacular, on the ground that "the German language was incapable of expressing the deep truths of religion." What would he have thought of any attempt to spiritualize the speech of the Zulu or the Waganda?

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*Madison Avenue Reformed Church, May 1.

†J. Gordon Watt's "Four Hundred Tongues," dated Easter, 1899, enumerates four hundred and six languages and dialects in which versions of the Scriptures have been published by all the societies and agencies at work.

The reproduction of books by the printing-press did not secure the immediate distribution of the Bible among the nations. Luther's translation in German appeared in 1522, but it was two hundred years after that before any version of the Bible was ready for the millions dwelling in the valleys of the Indus and the Ganges, and still another hundred years before any similar work was accomplished for the hundreds of millions which swarmed upon the banks of the Hoang-Ho and the Yang-tse Kiang. It is some mark of progress then to say that the closing century passes on to its successor the Bible complete in one hundred and eleven different tongues, and announces that preliminary steps have been taken to supply the Scriptures in three hundred more of the living languages of to-day.

II. The nineteenth century presents to the twentieth a large accumulation of material relating to the history of modern versions, and to the vast work yet to be accomplished in giving the Holy Scriptures to all tribes and people and tongues. The biographies of translators, the journals of missionary boards, the annual reports of Bible societies, the archives of correspondence extending over a century, supply an enormous amount of literature which ought to be utilized at an early day in the interests of wise economy of labor and money, and the avoidance at the outset of mistakes due to ignorance and inexperience. The initial cost of making a version is too great to be overlooked by those who are called on to inaugurate and superintend it. Not every spoken dialect is worthy of being perpetuated by such a book as the Bible. It is right to give bread to the perishing, but is it desirable for a population not exceeding 250,000 souls, to perpetuate seven different versions of the Scriptures, with a total circulation of three or four hundred volumes a year?

It is a very interesting mark of progress to register the accession of a new version, or some new language, to the list of Bible translations, but it is a serious question whether such a production is not likely to be still-born unless some missionary is at hand to use the printed textbook as a manual from which to preach and expound the gospel of Christ. At the Missionary Conference of 1888, one well qualified to speak laid it down as a fundamental principle that "no Bible can be permanent that does not spring out of the actual necessities of a living church." The translation of the entire Bible from the Hebrew and Greek into a barbarous tongue is the work of a lifetime, and few individuals have been able to accomplish it, and so it becomes a question of great practical importance whether to intrust such work to one or two, or to rely upon the joint labors of a committee to no one of whom the language is vernacular. It may indeed be assumed that all work at the outset is tentative and open to the revision of native scholars when such shall have been trained up for the service, but meantime the usage of the first version has come to have its firm hold on Christian thought, and even its errors may be almost ineradicable.

On questions like these light is to be found in the recorded experience of those who have struggled with these intricate problems and have left records of their methods and results.

III. A part of the gift which the nineteenth century passes on to the twentieth as a help to the evangelization of the world, is a greatly improved apparatus for work, accumulated during the past one hundred years. The fruits of modern scholarship, so largely devoted to linguistic study, are now available for the translator and interpreter of the Bible. Ancient versions help to elucidate the meaning of the writers. Archæological investigations, coins, manuscripts, inscriptions, papyri, lend their aid. Researches in Oriental lands clear up doubtful passages. Every new translation is a commentary embodying the conclusions of a scholar. Then wide diffusion of discoveries, and the free, uninterrupted communication between all civilized nations, make the translation of any book of the Bible a very different thing from what it was when Judson toiled over his Burmese version, or Bingham and his associates were translating the Scriptures into Hawaiian.

IV. The Christianity of the nineteenth century transmits also its profound and abiding conviction that the Bible has come to the earth to stay.

The conservatism of Christian thought, so profoundly impressive, is perhaps in no respect more marked than in the history of Bible versions. It is Luther's Bible that, with slight revision, holds its own among the Germans after nearly four hundred years. The Spanish version of Cassiodoro de Reina, printed in 1569, with some modifications introduced by Valera in 1602, though confessedly antiquated and often obscure, is still held in high honor as against modern competitors. The authorized English version, prepared under the auspices of King James in 1611, remains "the version in common use" among English-speaking people all around the world. Individual scholars without number have shown how it might be bettered by obvious and unquestioned improvements. Companies of devout and gifted scholars on both sides of the Atlantic, after devoting years to a work of critical revision, challenge the world to accept their changes, but the conservatism of the age is shown by the unwillingness of the people to have the new supplant the old. It is not the Bible societies that have stood in the way, but the profound attachment of the people to the identical phrases which they have heard from infancy and which are wrought into the literature of three centuries. Such attachment to a form of sound words illustrates a deep-seated reverence for the book itself, and is proof of a conviction that an inheritance so valuable should not only be transmitted to our posterity, but imparted as speedily as may be to all the world.

V. The nineteenth century assures the twentieth of its firm conviction that the Bible is to be more than ever a factor in the world's life and a help to the evangelization of the nations, the overthrow of false religions and the building up of the kingdom of Christ.

In the early part of the century the attempt was made by some to show that "the circulation of the Bible without the Book of Common Prayer would do harm." Others expressed the fear that it might engender fanaticism. Missionaries in China objected to sending the book among the heathen as simply "casting pearls before swine." Such fears find little expression at this day and the trend is the other way. In some lands even the Roman Catholics seem to be yielding, and are giving the Scriptures at least to their adherents, printing the Bible in Arabic, and parts of the New Testament for the Chinese, the Japanese, and the Gilbert Islanders.

One can hardly question the statement that in Christian lands the Scriptures are to-day more carefully studied than ever before in the world's history.

The contents of the book are more valuable than the vessel which holds them, and the book itself transcends in importance and value the various speculations of men about them, the interpretations which different ages have given them, and all reconstruction of the truth in theological systems, and formulas, and creeds. The Bible Society platform allows the largest liberty of individual speculation and inquiry, but provides that its adherents agree in their estimate of its immeasurable importance to mankind, and the need of encouraging its wider circulation in intelligible forms of speech. The angelic song which one night floated down from the skies above Bethlehem could never be appreciated as a gospel message of peace and good-will in Honolulu, or Natal, or Muscat until it was reproduced with the liquid Hawaiian sounds, or the Zulu click, or the Arabic guttural—for every man in the tongue in which he was born. To help that consummation has been part of the aim of the nineteenth century—to disseminate the written word in living human tongues, and the duty has not been done away by the fact that the Bible itself has been subjected to the criticism of students and ecclesiastics. Men's changing opinions about the contents and structure of the Bible and its various readings do not hinder or arrest its power.

The law and the gospel thus intrusted to the men of the nineteenth century, and to those of the twentieth as well, is seed-like in character, and will assuredly develop in stem, and foliage, and flower, and fruit, in human thought and experience, as men ponder the truth and are led by the Holy Spirit to appreciate and understand it. Upon the departure of the pilgrims from Leyden, John Robinson laid on them his solemn and memorable injunction: "The Lord has more truth yet to break forth from His holy Word. . . . I beseech you, remember it, it is an article of your church covenant that you be ready to receive whatever truth shall be made known unto you from the written word of God." Bishop Butler argued that we are not rashly to suppose that we have arrived at the true meaning of the entire Bible, "for," he said, "it is not at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered; for all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before." Copernicus promulgated a theory of the heavens so far astray and subversive of current belief that in 1616 it was condemned by a papal bull. Even to-day, while devout students of sacred history are announcing conclusions at variance with what has been held before and inherited from the fathers, and throwing doubt upon the genuineness and authenticity of accepted texts, they give us to understand that such parts of the several books as they deem most identical with the original seem to them more than ever instinct with life and power.

Not until the earth shall cease to yield its harvest for the support of human life will the Book cease to be available for the maintenance of spiritual life and for the attainment of men's highest welfare.

VI. Once more, and finally, the nineteenth century lays upon the twentieth the injunction to carry on to its completion the work which now has only been begun.

Not to speak of numerous languages and dialects which thus far have never been enriched with any part of the Holy Scriptures, three hundred unfinished versions of these sacred writings are to be re-examined, and if found worthy are to be supplemented by that which in each case is lacking. Not one Gospel alone, but the four Gospels; not the four Gospels alone, but the Epistles as well; not the New Testament alone, but the things written in the law of Moses and in the Prophets and the Psalms, are the property of the nations. When our Lord Jesus came back from Paradise to Jerusalem and from the companionship of the dead to the dear fellowship of His chosen disciples, He brought them no new disclosures from beyond the bourn, but their hearts burned within them as He unfolded the Hebrew Scriptures and told them how ancient prophecies were fulfilled in His death and resurrection. What Moses and Elijah may have had to say to Him in Hades was of small moment, but it was important for them to understand the connection between the things which had been told to the fathers through the prophets and those told in later days by the Son; and from this we learn that the Church of the future must be "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth unto a holy temple in the Lord." The Bible work of the nineteenth century is but a beginning, and it would be disastrous to suspend it at the point now reached. On the contrary, let the twentieth century carry it on to perfection "that the man of God may be perfect, thoroughly furnished unto all good works."

CHAPTER XXV

LITERATURE AS AN EVANGELISTIC AGENCY

Need of Helps to Understanding the Bible—Office of Christian Literature in Evangelization—What Has Been Done—Practical Suggestions for the Future.

Need of Helps to Understanding the Bible

W. J. SLOWAN, ESQ., *Secretary, National Bible Society of Scotland.**

It is the purpose of this paper to record certain recent developments in the methods of the National Bible Society of Scotland, more particularly (1) its recognition that other Christian literature has its uses in accompanying the Scriptures; and (2) that in certain circumstances it is at once lawful and expedient for Bible Societies to "publish editions of the Scriptures with summaries, headings, and brief explanations."

The Society does not propose to add to the sacred text comment or note of any sectional or sectarian character. Brought face to face with Roman Catholic and heathen populations, it has been unable to withhold from ignorant or prejudiced readers such explanations as may serve in the absence of preacher or evangelist to make more clear the meaning of the Gospel Message.

The Edinburgh Bible Society was the first to sanction the sale by its colporteurs of other Christian literature along with the Scriptures—its only requirement being that such literature should be wholly unsectarian, and that Bible Society funds should not be expended in the distribution of it.

But it was not till the National Bible Society of Scotland began work in China that somewhat more was demanded of it, and that by an urgent and united missionary appeal, in which all nationalities and churches on the field combined. The Society was told on all hands that the Word of God was rarely understood by the ordinary reader, and that though printed in their own "character," it was to the Chinese as one speaking in an unknown tongue.

When the missionaries met in general conference at Shanghai in 1877, they passed two resolutions, urging Bible Societies (1) to allow the sale of tracts and other religious works along with Bibles and Testaments; and (2) to accompany the Holy Scriptures designed for circulation in China, with a short preface and brief unsectarian notes. In their second resolution the missionaries were in advance of all the Bible Societies, and the only response to their communication was the consent given by this Society to the publication by its agent of an edition of the New Testament in Pekinese Mandarin, with chapter headings and maps. This edition, issued in 1878, became the pioneer of the new movement.

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* Madison Avenue Reformed Church, April 25.

In 1886, in deference to the reiterated expression of missionary opinion, the Board declared its "willingness to consider such annotations on the Gospel of St. Matthew, or other Gospel, as might be furnished by a representative committee of missionaries, as being in their opinion sufficient to remove difficulties and misapprehensions from the mind of the Chinese reader, and to make plain the gospel message." This resolution, however, remained in abeyance for some years. In February, 1892, in a conference between a committee of the Board and six China missionaries, all the missionaries present were of one mind that the Bible must be presented in a more intelligible form, if the great object of the Bible Societies were not to be to a considerable extent nullified through the inability of the people, from their isolation and national peculiarities, to understand much of the sacred text. They did not attempt to remove objections to the text itself, but simply to make its meaning clear. The result of this conference was a new revision of the draft notes and chapter-headings on the lines thus suggested, which, in the course of a few months, was submitted to and unanimously accepted by the Board.

The draft of annotations on St. Mark's Gospel was first published in a tentative edition, and by the end of 1893, 70,000 copies had been published.

It only remains to add that in 1899 the Society published, at its own press in Hankow, the four Gospels and the book of Acts, both in Wenli and Mandarin, with a brief introduction, chapter-headings, map of Palestine, and one colored illustration in each book. These five books must still be accepted as a tentative edition, the annotations being subject to further revision and possibly condensation; but they serve to indicate the point the Society has reached in its endeavor to meet the appeal from the missionaries of China, and to open the Scriptures, so far as a Bible Society may, to the apprehension of the ignorant and non-Christian reader. In all, 668,000 copies of the Society's Annotated Scriptures have now been issued.

Office of Christian Literature in Evangelization

REV. CANON W. J. EDMONDS, B.D., *British and Foreign Bible Society, Exeter.**

I have heard since I have been here, from one and another of the speakers, expressions indicative of very imperfect sympathy with the work of education and with the office of literature in the spreading of the kingdom of God, and I will say frankly that I do not agree with those opinions. I think myself that it is the will of the Almighty to fulfill to the children of men in these days what was promised to them in days long gone by: that they should find that every good and every perfect gift is from above and cometh down from the Father—not of light, but of the lights—the many lights which are shining, all with the same clear purpose of leading men to Him. If so, there must be a place in missions for education, and there must be a place for literature.

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* Central Presbyterian Church, April 25.

The city of Exeter is distinguished in one respect. There are many larger libraries in England, and possibly some cathedrals in England may have a larger library, but we beat them all in respect to one volume, which, by the character of its contents and by the uniqueness of its value, is called everywhere in England the Exeter Book.

When Latin literature died in Christendom and there was a great literary silence from one end of Europe to the other, that silence of intellectual torpor and death was broken by one still small voice; and if you listened to hear whence the new literary voice was coming, you would discover that the common race to which we all belong was the first to give itself a literature. The first morning star of literature, after night had fallen upon the old literature, was in the Anglo-Saxon language, and the Exeter Book contains the earliest collection of that literature which there is in Old England.

Now, if you will look into that literature to see where it borrowed from and on what foundation it built itself again, the answer is exceedingly satisfactory. The first poem in the Exeter collection is a poem founded upon the life of our Lord. English literature, a literature now of fourteen hundred years and more in age, is founded in a poem in honor of our Lord Jesus. It is called "The Christus." It traces the incarnation, the life of our Lord, His death, His triumph beyond our ken, His ascension, His supreme authority; and, having done that, the English genius breaks out into other poetry and into history, and finally falls into playfulness, and the book winds up with eighty or ninety riddles, some of which are doing more or less useful duty still.

This is that Exeter Book; but along with that book there came to Exeter exactly in the year 1050 a companion book, a Latin book of poetry by the poet Statius. I do not mind telling you that I should pass a very bad examination in the poetry, but I know enough to know why it was there, and why the first Bishop of Exeter, along with that book of English poetry, brought a book of Latin poetry written by the poet Statius. The answer to it is full of interest, and bears closely upon our present work. Statius is a poet mentioned in Dante. When Dante went through those unpleasant and unattractive regions which the skill of his genius has made tolerably bearable to read about, under the charge of the poet Virgil, in one of the less undesirable quarters of those mysterious regions he encountered the poet Statius; and the question was asked by Virgil, how it was that he became Christian? That is not exactly the way in which the question was put. He put it in the dialect of that day. He said, "What made you follow the fisherman?" "Why," said Statius, turning to Virgil, "it was you; it was you that did it. Your poetry first made me a poet and the substance of your poetry made me a Christian," and, quoting a bit of Virgil, a prediction in Virgil of the Golden Age, and interpreting it by Christianity, he added, "That is what made me a Christian."

Now, when a good man speaks slightingly of the office of literature in the work of bringing in the kingdom of God, I ask whether in the twentieth century we are to be less believing in literature than they were in the tenth and the eleventh, and whether in these days we are to fall below the level of the first Bishop of Exeter, and to exclude from our interests and to shut out from the instrumentalities which open the way to truth and righteousness and peace, the aid that is to be given by literature and by education?

In the conversion of England such things had their place and office, and under the Holy Spirit's guidance they had their large success; and that which happened in old time to our forefathers will, through our instrumentality, happen elsewhere.

Steps Already Taken for Providing Christian Literature

REV. RICHARD LOVETT, M.A., *Secretary, Religious Tract Society, London.**

Looked at from what we hold to be the true standpoint, the nineteenth century has been more a century of experiment and apprenticeship than of achievement in missionary enterprise. The great victory lies still in the future; the hardest campaigns have but just begun.

Especially is this true in the department of Christian literature. Throughout the century devoted students have been at work; much honest labor has been done, much blessing has flowed from this labor. Too often, unfortunately, the laborers have been able to spend only a fraction of their time, and only fragments of their energy, in the production of Christian literature. Hence, if we inquire what progress in the various mission fields has been made toward supplying an adequate Christian literature for the growing communities of native Christians, especially for the wider circle, who, while non-Christian, are being leavened in Christian thought, we are told by those best qualified to judge that very little has been done. For the most part this duty, whenever possible, has been relegated by the great missionary societies to the leading tract and book societies.

The chief of these, taking them in the order of foundation, are: the Society for the Promotion of Christian Knowledge, the Religious Tract Society, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the National Bible Society of Scotland, and the Christian Vernacular Education Society, now the Christian Literature Society of India. Other Bible and tract Societies in Britain and other lands, less influential and not so well equipped, have since sprung up and are doing useful work.

The Religious Tract Society was founded in 1799 "to promote the dispersion of Religious tracts, and to develop the evangelical doctrines of the Gospel." Step by step throughout the century the Society has been led in the providence of God to become, on the one hand, a great publishing house, circulating all classes of Christian literature; and on the other, a great Missionary Literature Society, helping workers in all parts of the great harvest field, and willingly assisting all sections of the Evangelical Church. The Society very early in the century began work on the continent of Europe, and in the South Seas, India and China, issuing literature of many kinds: tracts, magazines, books, cards, picture texts. It has thus assisted to proclaim the gospel in 232 different languages and dialects. In grants of money or of paper for use in various mission presses for publications, the Religious Tract Society has expended on foreign missionary work done during the century £733,933 ($3,669,935). This means it has contributed more than $100 a day to foreign missionary work during the whole of its existence.

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* Madison Avenue Reformed Church, April 30.

It is possible here to treat the great subject of what has been achieved in the department of Christian Literature only in broadest outline. India is a very different mission field from the Congo; China has little in common with Bulgaria or Uganda; but the principles now enforced apply equally to all mission fields. Greenlander and Chinaman are alike in this—that the only Christian literature likely to be effective in enlightening the mind and opening the heart is Christian truth clothed in a dress which the reader instinctively recognizes to be familiar. The idea should be expressed in phraseology and imagery as close as possible to his ordinary modes of thought and expression.

When we consider the toil, patience, and ability devoted to Christian literature by many workers, much and very good work seems to have been done. But when we search for permanent results, this too often appears feeble and hard to trace; a fact best explained in remembering the hand-to-mouth way in which so many of the tracts and books have been produced. They have been only the best that the busy worker could produce at the moment, pressed by many other duties, and yet deeply conscious of the need for such help as Christian literature alone can give. Dr. Murdoch told the Bombay Conference that his greatest difficulty throughout forty years of labor in the field, had been to get appropriate manuscripts. At the same conference the Rev. T. S. Johnson, of the Methodist Episcopal Mission, Allahabad, said, speaking of books in the Hindi language, "How often do men come to us to know what new publications are available, and how disappointed they are when we can tell them of nothing new! Of the men and women who use Hindi in their work, perhaps not one in ten ever prepares a book or tract for publication, or if they do so at all, they prepare but one or two in a lifetime."

In a field so wide as that now occupied by modern missions, these primitive methods are far from satisfactory. Whenever we have to deal at close quarters with cultured and civilized peoples like the Hindus, Chinese, or Japanese, then the weakness inherent in much of the Christian literature available becomes only too evident. Exclusive of Bible translation, the utmost that can be said for it in some of the most important departments of the field is that a considerable number of books and tracts have been put with more or less success into the native dress, that school books have been provided, and that a few newspapers and periodicals are maintained. Christian literature in any real sense is practically non-existent. This fact is more evident, perhaps, in India than elsewhere, because of the special peculiarities of Hindu life and civilization. But it is a question which every year becomes growingly important in every part of the mission field as soon as the converts emerge from the most rudimentary stage. Most of our illustrations are drawn from India, but it must be borne in mind that with due allowance for local peculiarities they apply to all parts of the mission field.

The testimony of many competent authorities is that a higher class of work needs to be done, since the majority of the larger works appeal solely to native Christian readers, and do not in the slightest touch the non-Christian populations of India. Many of the works now published are translations, and no translation, however excellent, is capable of affecting deeply a Hindu heart. For English literature, done even more or less idiomatically into one of the vernacular languages, always loses much of meaning and suggestiveness.

My point is that such testimony is quite sufficient somewhat to shake our confidence in the excellency and the efficiency of some of the work which has been done in the past. If such statements do not at once win our assent, they ought at least to arrest our attention and fasten it upon the need for a thorough consideration of this great department of work, and a very careful overhauling of plans and methods; and this brings us to the other side of the question:

What are the imperative needs of the present? I have time only to summarize them. They are:

1. The great missionary societies should be urged to do what they have hitherto appeared either unwilling or unable to do—to make literature a permanent department of their work, and be prepared to appoint and maintain both European missionaries and native agents for the production and publication of adequate Christian literature in every field. The Literature Societies possess neither the funds nor the men sufficient for these tasks.

2. Workers in every department of the Christian literature field should maintain as their ideal, not the translation of Christian books into each vernacular, but the production and publication of books, and tracts, and periodicals in harmony with the ideas and environment of the people among whom the mission is at work. In other words, the need is for Christian books in all districts redolent of the soil, and written so as to be easily understood of the people and, wherever possible, by natives with the assistance and guidance of competent missionaries.

3. There should be strenuous efforts to secure in the great centers of missionary enterprise, in short wherever missions have passed through their preliminary stages, newspapers or magazines devoted to the discussion and exposition of Christian truth. These should be Christian periodicals in a very real sense—that is, they should deal with the ideas, life, and modes of thought, and the different experiences of the people among whom they are published. But they should be issued under Christian control and used as channels of instruction in Christian truth.

In India I fear it is true at present that the defenders of Hinduism are on the whole much better equipped in this respect than the exponents of Christianity. Publications like those issued in Madras, the *Vrittanta Patrike*, published in Mysore, and calendars like that issued by the Central China Tract Society, are the best examples that occur to me. And yet these are at the best only experimental and very humble in their influence. The higher class of Christian papers and magazines is still to seek in almost every mission field.

Only those acquainted with what has been done, and how it has been done, realize fully how large a demand the three requirements we deem essential and imperative make upon the men and upon the funds of the churches. But the very difficulty of the task in the light of its incalculable possibilities of blessing to myriads who yet walk in darkness, should constrain us all to say, God willing, it shall be done!

REV. G. L. SHEARER, D.D., *Secretary, American Tract Society.**

The two God-given agencies for propagating the gospel are the living voice and the printed page. The Hebrew Scriptures came through one of the group of nations that first received the gift of letters. God, who times all changes in the interest of His kingdom, gave us the art of printing just before the Reformation period. The press stands next to the ministry, and is indispensable in all mission work, at home and abroad. This is the principle on which we rest our work in the field of missions.

A committee representing any mission board abroad petitions for the issuing of specific publications, original or translated. The American Tract Society provides for this the needed funds, or prints the tract or volume on its own presses. Frequently it appropriates a lump sum to be used by the committee or mission press according to the principles and methods of the Society. Thus a large body of literature in many languages is provided. Each publication is imprinted or stamped as truth to be received always and everywhere, and, as a rule, these publications pass current and are in use by all missions. The American Tract Society has issued at its own expense, for circulation abroad, 4,966 publications, of which 955 are volumes. These figures are, however, below the actual numbers. Directly, or through the institutions it aids in the foreign field, it has printed in 153 languages or dialects.

A description of these publications can not here be given; they include tracts, catechisms, primers, commentaries, parts of Scripture, and other volumes, such as a Bible dictionary, in Arabic at Beirut, in Telugu at Madura, in Chinese, in Spanish at New York; the Peep of Day Series for the children of Asia Minor, Syria, and Palestine—all living books, containing the old truths in the thought of the present day set forth by missionaries and native preachers.

Many are the testimonies of direct usefulness. Dr. Chamberlain, of India, tells of tracts torn into shreds and strewn through the streets at one evangelistic visit, succeeded some years later by a request for the gospel teacher, and the institution of Christian instruction under his own superintendence in the school of the same village. Rev. J. E. Clough, of Nellore, tells of a robber band that had defied and baffled the police, but having read tracts in their fastnesses, they were changed by the Spirit through this truth, and twelve applied for baptism. Simmons, of Canton, tells of a literary gentleman converted by such issues read secretly in his own home, and coming to the mission to profess his faith in Christ.

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Peking reports a dissemination of Christian literature over the whole empire in connection with the great annual examinations. The North China Tract Society says in a word, "We must have a growing Christian literature for a growing Christian Church."

Nor should we fail to note that from all directions current streams bear to us men of many nations, bringing the work of foreign evangelization to our very doors. This unique work is laid upon us. At one of our ports of entry our representative presents the printed gospel to arriving immigrants in as many as thirty-three languages, averaging for years about 1,000 souls each day.

The American Tract Society has expended in cash in this foreign work, all told, $735,055, and has granted $58,459 in electrotypes, in addition to a considerable proportion of its grants of its home publications.

Rev. E. M. Bliss, D.D., *Formerly Agent American Bible Society, Constantinople.**

Some centuries ago a band of Tartars coming along the plains of Asia Minor, asked the Greeks whom they met where the road they were taking led to? Invariably the reply was, "To the city," meaning Stamboul.

Constantinople is still the great center from which radiate all the roads leading throughout Western Asia—perhaps even to Central Asia—and to Southeastern Europe. If you could stand with me up in the galleries on the top of the towers of the city, you would realize how they extend far on every side. There go up the Bosphorus, with its winding currents, the steamers that carry freight through the Black Sea. Down through the Hellespont go the other steamers carrying the mails and the freight to Egypt, up the Nile, and on to Central Africa. There, again, from this point go others to Macedonia and into the ports of Albania.

There is a Bible House in this center of Constantinople. Well do I remember a time when, as I stood at the window and looked down upon the street, I saw turbaned Turk after turbaned Turk going up and down that street shake his fist at that building. Why? Because in the upper story there was a company of men engaged in the translation of the Word of God, and they knew it. And they knew there was no Porte or Palace that could stop it. Every effort of diplomacy, every Government dictum aimed at obstruction had failed, and that Bible was steadily being prepared. Edition after edition of that Bible has gone out from that press, far beyond the expectation of the most sanguine. Not only Bibles have gone from that place. There have been books of education, teaching the children, and older persons as well, the principles of Christian civilization, of true Christian life. There have been, too, Tracts printed with funds furnished for us most nobly by the great tract Societies of England and America, that have sown seeds of eternal life in the hearts of many in all the land. And then there has been the newspaper press. Those little papers do not, of course, compare with our dailies, and yet I question whether there is a daily in this city of New York that has had greater power than some of those missionary weeklies that have gone forth among the people of Bulgaria and Macedonia. They are scattered through Asia Minor, and through Eastern Turkey; they have brought to the people glimpses of the outside world, have brought to them some idea of what God is doing for the world, and have kept them in touch with the great Church of God in all the earth.

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That Bible House is a center of power whose limit can not be measured, and whose usefulness can never cease until God shall rule and the nations in that land shall bow down before Him. Would that it were possible for me to say to-day that the streams of influence from that center are increasing! They are not, simply because the Christian churches do not understand the power which God has put into their hands. There is an opportunity such as the Church of God ought to use, and can use and will use when it comes to realize what this power is.

REV. D. Z. SHEFFIELD, D.D., *President Tungcho College, China.*[*]

In China it must not be said that a real Christian literature has not yet been created. The defect of the literature which has already been created in the Chinese language, to a very great degree is not an imperfection in style. The defect is the partial sacrifice of the thought of the original for the sake of the beauty of the Chinese language. The large success of Mr. Richard and Mr. Allen, as well as the success of a long list of Americans and Englishmen engaged in literary work, is due to this: that they have stood behind their native scholars and given the outline of the thought to them and allowed the literary finish to come from the Chinaman's own pen.

At the present time there is an immense range of Christian literature well developed in China. I am beginning to think we take the lead, perhaps, of the world in this direction. We have the Bible translated into the classical and colloquial Mandarin, and into all the local dialects; commentaries, devotional literature, tract literature that goes before the Bible, preparing its way and interpreting it; a wide, educational literature, such as works on astronomy, on geology, and on chemistry, political economy and books on mental philosophy from the Christian standpoint, and on Christian ethics.

Such educational literature stands alongside of the general literature which Mr. Richard particularly represents. It is all adapted to the general awakening work.

Dr. Alexander Williamson was the founder of the Society for the Propagation of Christian and General Literature in China. He passed away a little less than ten years ago, and Mr. Richard, who had already shown his talent in this work, has since given it an immense development. Mr. Richard's name is the best-known name in China among all foreigners, and next to him stands Mr. Allen. Their literary work is swelling to vast proportions. Our educational and

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Christian literature in China is opening the way more and more to Western civilization. The power of conservatism is a dead force; the power of progress is a living force, and is gathering weight from month to month and year to year.

REV. H. W. HULBERT, *Cleveland, Ohio.**

Lisan el Mala'kat—" The Tongue of the Angels "—as the Arabs style their language, is the sacred language of over two hundred millions of our race whose dwellings are spread from the African shores of the Atlantic to the far Pacific archipelago of the Philippines, and from the snows of Siberia to the South African Zambezi, beyond which the Arabic tongue has fastened upon a portion of the great Bantu race the name " Kafir "—the infidel.

Of these widely scattered peoples, having a common religion and more and more a common civilization, less than twenty-five millions use the Arabic in one form or another as a mother tongue. But all are under the influence of that wondrous Lisan el Mala'kat.

Arabic literature, from first to last, reflects a Muslim or a pagan civilization. Proud, self-confident, domineering, it stands forth like a mighty Goliath of this vast Philistine camp to challenge the armies of the living God.

Seventy-eight years ago, exiled from Syria, the Protestant missionaries established their first Arabic printing press on the island of Malta, transferring in twelve years later (1834) to Beirut, where for sixty-six years it has been steadily pouring forth Christian literature for this vast field of an Arab civilization. We can not pretend that anything more than a beginning has been made, but the beginning has been so solidly made and of so auspicious a character, that we may have a firm faith that this youthful David, with five pebbles from the brook and a great faith in God, will yet succeed. Indeed, the first pebble in his sling—the printed Word of God—is already piercing the giant's forehead. The ripest scholarship accounts it one of the best of the translations of the Bible. Millions of copies of it have been sent forth to every section of the Arabic-speaking world. Nor has it gone alone. Strange to say, it has provoked into existence a Roman Catholic translation of the entire Bible, issued by the Jesuit press at Beirut. Even this Roman Catholic version of the Bible has been providentially used for the winning of many a soul to simple gospel faith.

Next in importance, perhaps, among the pebbles in this modern David's wallet, are the careful and thorough statements of the Christian faith as embodied in theological treatises in the Arabic by Dr. James S. Dennis, who, for many years, was at the head of the Theological Seminary at Beirut. Then come the commentaries on the New Testament, a harmony of the gospels, the concordance of the Arabic Bible, the Bible Dictionary, and " Bible Interpretation," which render important service along this same line.

It also has been the privilege of our missionaries and their collaborators to make a complete restatement of scientific facts through the medium of the printed page.

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But the fact that, after all is said and done, we are at the very beginning of a far-reaching development, is evidenced by the circumstance that so large a proportion of this valuable literary work has been done as yet by foreigners. Under the stimulus of a rising Christianity, from native sources shall yet come forth the monuments of literary power. The names of several native writers who have rendered most valuable service as helpers or original workers, make us see surely the dawning of the new day for the Orient. The unresting modern printing presses are turning out pages of Christian literature by the millions each year. From far and near come the orders which betoken a growing hunger to know and believe and live the truth as it is in Jesus Christ our Lord. The Lisan el Mala'kat —" The Tongue of the Angels "—shall yet find its vindication, as more and more it becomes the medium of God's undying truth.

REV. GEORGE PATTERSON, *Secretary Christian Literature Society for India, London.**

The publications of the Christian Literature Society for India fall under two heads: School-books and general Christian literature.

We have in the various languages 264 school-books on our catalogue, and some of them are so widely used that there is a steady annual demand for over 50,000 copies each. We set a high value upon this branch of our work. In the first place, we are supplying an urgent need of every missionary society that makes education a part of its work. At present our books are used in the schools of over forty missionary societies. In the second place, we are enabled through our school-books to put what I may call the thin edge of the Christian wedge into secular schools in India. In the third place, our school-books are a source of considerable profit to us and thus help us very largely in other branches of our work. When, however, we come to the other branch of our publication work, these conditions are reversed. We are dealing there with a literature which we are more anxious to press upon the people than they are to have it, and we must, therefore, sell it for what we can get, or give it away. We can not expect that what I may call an aggressive evangelistic literature will pay its way in India. It does not do so in England or America, and in the nature of the case never can. Our experience shows that we may barely reckon on getting back one-third of the total cost from the proceeds of sale.

The Christian Literature Society has been in operation for slightly over forty years. " For many years it has published annually, in the various languages of India, more books addressed to the moral and spiritual needs of the people than all other societies put together." Since its foundation, the Society has issued in eighteen languages 2,601 publications, averaging 131 pages in size, and of these, 26,417,000 copies have been circulated. For some years the output has continued steadily to increase. And when all allowance has been made for books which no committee would now reprint, it will be found that there is still in India a large mass of excellent Christian literature well worthy to live, and well able to live.

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And now a word or two with reference to the appeal for "literary missionaries" which has been so earnestly made at this conference. We can not set a man apart as a writer with instructions to write, and no true literary man would accept such a commission. If he did, then however great his abilities might be, the majority of his productions, under pressure of these instructions, would be inane and worthless. The work of the "literary missionary," as I understand it, would be rather to organize literary activity, and then to organize and supervise book distribution by means of depots, colporteurs, and missionaries.

REV. J. L. DEARING, D.D., *Missionary, American Baptist Missionary Union, Japan.*[*]

The New Testament was put into the hands of the Japanese only about twenty-five years ago, and the Old Testament less than eighteen years ago. From that you will understand that the work we are doing in Japan is of a much more recent character than that which has been carried on in China and in India; and yet Japan has been making progress in these lines only to be compared with her progress along material lines. The Japanese are universally able to read. Only a few years ago a new missionary coming to Japan, and beginning at once in literary work, was criticised for his course. He responded that a people as intelligent as the Japanese could use a black missionary as well as a white missionary, and for that reason he was going to organize a printing press. Tracts have been given away largely and others sold among the people, and we find in the bookstalls of Japan religious publications, Bibles and tracts, and other religious literature of various sorts, which are provided for those stores which would not themselves put religious literature on their shelves on account of the limited demand. Now, everywhere you go throughout the country you find the Bible and Christian books on sale, and purchased largely by the people.

The work that the missionary has been doing was subjected to some criticism on the part of the Japanese, but we are glad, however, that many of the well-educated Japanese, who have received their education in America and in England, are now engaged in this work themselves. They are not translating so much, but are writing themselves books which interest the Japanese. To-day we have native Japanese who understand the Japanese mind and can provide the desired class of literature. Another literature is, however, greatly needed for the building up of the Church and the building up of the native minister—a work along the line of commentaries, and Bible exposition, and Church history. Let the boards at home send out men especially adapted to provide a literature for the preachers and for the building up and developing of the Church.

Practical Suggestions on the Production of Christian Literature

REV. I. H. CORRELL, D.D., *Missionary, Protestant Episcopal Church, U. S. A., Japan.*[†]

Newspapers in mission fields, like every other department of Christian work, must aim to make themselves self-supporting, if they are to be a success and a real help to the work; and yet perhaps there is no department of the work which is so difficult to manage in making it self-supporting as is this part of the work. In some countries, of course, where the people are great readers, as, for instance, in Japan, the Christian community realizes the need of having these Christian newspapers. In other countries where such is not the case, there will naturally not be the demand for them; and yet, even where there is a public of Christian people who feel the need of having Christian newspapers, it is not an easy matter by any means to make them self-supporting.

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[*] Madison Avenue Reformed Church, April 30.

[†] Chamber Music Hall, April 26.

One of the items that enters into the support of a paper is the advertisements. The question is: Shall these advertisements be put in the paper or not? For my own part I believe that advertisements can be used with discretion. I think they should be very carefully selected, not only in mission fields, but in every other field. They go into a Christian newspaper, and by that means become a source of revenue. I can not understand, myself, how a paper could be made self-supporting, for many years to come, unless something of that kind were done. They indeed become the chief source of revenue during the first years of the paper. It would be unquestionably a necessity to have the papers subsidized for many years to come, if that source of revenue is not used. And yet, with careful management and with a reading public, they may perhaps be brought to self-support more quickly than we imagine.

One of the great difficulties is in the number of Christian newspapers to be supported. There are so many of them, and as a consequence they have few subscribers for each one, and the subscription price, which can not be made large on account of the poverty of the Christian community in most of the lands, must be kept down to the lowest possible figure. Hence, unless there is something of the character of advertisements to which resort can be had, there seems to be very little hope indeed of having a paper become a success financially, which is not only highly desirable, but absolutely important, if it is to become a proper factor in mission work.

REV. HUBERT W. BROWN, *Missionary, Presbyterian Church, U. S. A., Mexico.**

I have been connected with our Presbyterian press in Mexico City since it was put in operation, but not with its business management, except indirectly. I shall limit my remarks at this time to a brief reference to the handling of our press in Mexico City. The Presbyterian press was set up in Mexico City in 1884. And the first number of our paper, *El Faro* (The Lighthouse), was printed in January, 1885.

The first problem that confronted us was that of suitable quarters. As the plant grew we needed more and more room. For that and other causes we have had to move a number of times at considerable loss and expense. This has prevented putting this branch of the work on as broad and permanent a basis as we could wish.

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* Chamber Music Hall, April 26.

My experience teaches me that a mission press should be recognized as a permanent and essential branch of the propaganda, to be developed into the highest possible usefulness, and provided for accordingly in a large and liberal way. The first step is to own the building in which the plant is set up.

Our second problem was how to make the press bear at least a part of the cost of its maintenance. Two sources of revenue presented themselves, viz.: outside job work and the subscriptions for our mission publications, together with advertisements in the same.

At one time there was no press in Mexico City that could do any better work than our press, and few could do as good work. But two difficulties presented themselves: First, our principles as a mission house would not allow us to do all kinds of printing, such as bill posters for bull-fights and lottery tickets. This fact greatly limited the sphere of our activity. In the second place, the establishment of other publication houses, which took all kinds of work and at lower prices, made competition keen and we were at a disadvantage. We still have some job work, but nothing like as much as in former years.

The income from subscriptions and advertisements, owing to limited circulation and the low price at which our publications are offered, has kept this item too small to meet more than a fraction of the total expense. Here, however, is chance for improvement.

Another problem had to do with the organization and control of the printing office. Its business management was at first in the hands of a trained printer from England. He knew the business thoroughly, but perhaps necessarily gave more attention to job work. That increased in volume and his salary was considerably increased by his share of the profits from every job taken in.

The partnership was dissolved in a friendly way, with benefit to both, since our former printer has a large establishment of his own, while our expenses were reduced.

The next experiment was to put one of the missionaries in as business manager. The work was new to him, but he had business instincts, and organized the work on a more economical basis as to rents, employees, and payment of subscriptions. Unfortunately, just as he was gaining command of the situation, the ill health of his family obliged him to leave Mexico.

The last and third experiment was to elect as business manager one of the native pastors, who was also editor of our paper. He also developed considerable business aptitude, and showed a commendable desire to learn the business from the ground up. He has run the press as economically as the missionary did, and his salary is less.

These are our three experiments. After the first one had been tried, we proposed to the board to send out a trained printer with business instincts, who, feeling a call to do mission work, would be content with a moderate salary and turn in all the receipts to the board, asking no percentage to himself. Perhaps such men are hard to find. At least none could be sent at the time. The M. E.

press has such a man in charge, and it is as fine a field for missionary labor as could well be desired for one trained to such work.

In view of all these conditions and difficulties, a possible solution of the problem was to get some publication house in Mexico City to do our printing for us. Bids were asked for, but the price given was not any lower than the figure at which we were already doing our own work, and there were several disadvantages. Moreover, once the contract made, and our press actually sold, we would be at the mercy of the house doing our work. It was decided to keep our plant and thus be independent, and have a better chance to grow and do more work.

Another suggestion was to combine all missionary presses in Mexico City under joint management. This plan looks feasible, and may be capable of realization some day, but as yet the mission has not deemed it wise to make any overtures in the matter. The combined plant would probably have to print several papers, as organs of the different churches, and the lessening of expense would not therefore be as great as at first imagined. A union paper, hymn-book, and Sunday-school Lesson Helps would involve similar ideas in doctrine and government, which as yet do not exist, and to avoid all controverted questions would, it was felt, weaken rather than strengthen. We now have our alliances, our union tract work, and cordial cooperation with a committee on comity. Perhaps one press, and one paper, and one set of commentaries, etc., will come some day, but that day is not yet.

Our press issues the following periodicals: *El Faro* (The Lighthouse), an eight-page illustrated paper, published twice a month in an edition of two thousand numbers; Sunday-school Quarterly, leaflet and illustrated cards; a book supplement to the paper; tracts, reports, programmes, and similar works. Only a few books have been printed on our press. The average output is about three million pages yearly, or 62,000,000 since the press was started. All this reading matter has been widely scattered and helped in the conversion of many, and opened the way for gospel effort and the organization of churches. It has also helped enlighten the minds of men in general, and to create a more tolerant and intelligent public opinion on religious matters.

The cost to our board in United States currency is about $2,500 over and above the receipts from subscriptions and job work, which amount to about a thousand dollars in gold. I am inclined to draw the following conclusions:

1. It is well to own the building in which the press is located, as well as the plant.

2. The business manager should be a lay-missionary, with thorough training as a printer and manager, and on a fixed salary.

3. Job work should be taken with caution. The best way to secure self-support is by increasing receipts from subscriptions and from advertisements in our publications.

4. Combination of mission presses can be effected only when individual mission interests will not suffer by letting one mission practically absorb the work of the others.

5. The press should be treated as an essential part of the propaganda, and any expense involved in its judicious management be regarded as necessary and justifiable.

REV. THOMAS CRAVEN, *Missionary, Methodist Episcopal Church, India.**

In connection with the Methodist Publishing House in Lucknow, where I have been for a number of years, my experience has been somewhat unique. I was thrust into the press without knowing a type; without knowing anything about printing, but simply because I happened to be one who was determined to have the work done. It was at the time when there was a wonderful revival in Sunday-school work, and especially in the line of Sunday-school literature and Sunday-school requisites, and these things all requiring to be created led to my appointment in that publishing house. There was a debt of several hundred dollars; there was just one press and one man to set the type, and it was all in a hovel, a servant's house. When I took my first leave to America in 1884, twelve years after my entrance into the press, I left that press with $30,000 endowment for capital. The way it was done is rather novel, and it may be opportune if I recite a little incident:

One day I was visiting a school in Lucknow of which I had charge, and in examining the classes, and afterward the teachers, I found that the teachers and scholars were at sea as to the meanings of words, because the dictionary was incorrect. I made up my mind that there must be another dictionary in India. When I asked the committee to print the manuscript, they said, "Oh, no, this is a secular book; it can not be printed in our press." Well, I happened to have a little money and a little credit, and we put them both together, and we went to press with an edition of 50,000 copies, 400 pages. That edition finally went to 250,000 copies. And the dictionaries that were sold furnished us with the means of doing a very large amount of mission printing. It has really afforded the means for doing the mission printing at the Lucknow press to-day.

When I first took hold of this work I had in mind the creating of a Christian literature; and not only to create the Christian literature that was needed, but to have a fund that could be relied on. I could not rely on the money coming from America. I could not rely upon the job work coming in. When I would ask grants from the Bible Society for printing the Scriptures, they could not always be relied on. I would get a dozen good hands in the press, and at the beginning of the next month I would have to pay them off and let them go, because I did not have the money to support them. Hence, it occurred to me that there must be something of a remunerative character in this press, through which I could keep on the work. Just here I want to express our obligations to the London Tract Society. We needed Sunday-school literature, and friends, if there is any literature that pays in this world, it is Sunday-school literature. I sent to my friends over in London for 750,000 pictures. They thought I had gone crazy, ordering so many pictures at one time, but it had to be done. The pictures arrived in due time, and then I got the best writer there was in the mission who was available at that time, a wonderfully gifted man with the pen; and he sat down for months writing booklets adapted to those little pictures, and thus we were enabled to put on the market 500,000 booklets, and these were followed by larger sized pictures. Favors were constantly granted us by the society in the way of pictures and paper, and we were materially helped.

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* Chamber Music Hall, April 26.

Now, let me tell you what made me so earnest in this Sunday-school matter: One day I went into what I called "my pet Sunday-school"—where all the boys were bright. I threw down the picture papers, and I saw, as I took my chair, a number of boys spring for them. I said: "Hold on, boys! If you are so anxious for the new papers, how many of you have the old ones?" Every boy's hand went up in response to my challenge. I was surprised, and so I said to one, "You go for yours!" and to another, "Go for yours!" Very soon afterward the boys returned breathlessly, and brought their papers. Then I said, "Well, boys, you have certainly cared for them, but how many of you know what is in them?" "Ask me, sir!" from all sides greeted my inquiry. So I asked them, and they could tell me the contents of a paper even five years old. I was amazed. I asked the boys how they had remembered these old papers so well? Said one of them: "We didn't have any other papers at home and we read this paper going home, and when we got home father said, 'You have a new paper; read it for me,' and I read it to father. And by and by mother asked what I got from Sunday-school, and I read it to her. The next week visitors came, and they asked one after another, 'What is new?' and father called me to show them my reading, and I read for them all. If I have read each of those papers once, I have read them thirty times."

You missionaries can all apply what I have said. Take those hundreds of thousands of boys all reading their Sunday papers to their parents and their friends, and then those old folks gathering in companies at night and talking over what they have heard that is new. And though it may still be in a very weak condition, yet it is the teaching of the Church filtering through the minds of those people, and they have their curiosity aroused as to the new religion, though they have not got very well-defined ideas about it.

I say most emphatically: wherever there is a press, cultivate Sunday-school literature. Make it attractive; just as attractive as you possibly can. I have found it in every case to succeed.

REV. A. W. RUDISILL, D.D., *Missionary, Methodist Episcopal Church, India.**

A vital question connected with mission presses is that of support. When located in places where they can derive little or no income from job work, expenses may in some instances be partially defrayed from the sale of tracts or periodicals, but as monthly wages, paper bills, and contingencies must be met, presses so located should be endowed in order that they may keep on circulating religious literature adapted to the local wants. As there is urgent need and demand for local religious periodicals in Christian communities throughout heathen lands, such endowments would yield rich results.

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* Chamber Music Hall, April 26.

In large cities different conditions obtain. If mission presses are advantageously located, they may, if judiciously conducted, not only earn enough to support the missionary in charge, but also schools and native Christian workers; thus relieving mission boards and releasing money to push mission work in other directions. The precise line of commercial work depends, of course, on the city or country in which the press is located.

In India mission presses must aim to offset the importation of foreign job printing by bringing their own work up to the highest point of excellence. The question of equipment is, therefore, important.

Some missionaries in villages and comparatively thinly populated districts are doing good with a very limited outfit, printing quite small tracts. Mission presses in large business centers must be equipped to turn out work on a large scale.

So essential is an electrotyping foundry in this time of rapid progress in cheap literature, that no publishing house, in American or European cities, can engage in the whirl of competition in cheap printing without its aid, and not until the same process is used in printing Oriental vernaculars, with their many delicately curved letters, can large quantities of books be printed at small cost. In order also to meet the demand for illustrations in commercial work and in Christian literature, the mission press must be equipped with a photo-engraving plant.

These suggestions have been put into practical operation in the press of which I am an agent. When I first undertook to bring this about, practical men raised the objection that it would involve the employment of experts in these lines, and that the expense would be so great as to render the undertaking unadvisable. By the help of Providence I was enabled to set up the various plants here, and to learn to operate them. Then, removing them to India, I there taught the natives what I had learned at home. An interesting feature was that apart from the cost of the machinery and its erection, all the expenses connected with the learning and teaching, including the necessary waste of time and material in the various experiments, and the interest on some borrowed capital, were fully defrayed by the earnings of the press; and in addition thousands of rupees' worth of Christian literature was donated to various missions outside the one to which I belong.

The one great object for which mission presses exist, and beside which all others dwindle into insignificance, is the production of Christian literature in large quantities and at a minimum cost; but this is impossible to be done unless the presses avail themselves of all the advanced triumphs of modern science as they are utilized in printing offices at home. To bring about this high purpose the superintendent of the mission press should himself have a practical knowledge of whatever line or lines of work he has in charge, and he must be a missionary; one who feels called of God to aid with all his powers in spreading the gospel of our Lord and Saviour Jesus Christ. I have found it possible to issue booklets, each containing sixteen pages, two by three inches, at the rate of 50,000 pages for one dollar. I have also found that by producing the plates by photography we can issue them in all languages. The manufacture of such booklets has already commenced in several languages. When our plant is enlarged, as we propose, we shall be able to issue Bible booklets in 350 languages, at the rate of 480,000,000 pages a year.

It is greatly to be desired that all the employees of a mission press should be Christians. It is only just that those who are of the household of faith should first be provided for. But skilled workmen must be had in our mission presses, even if non-Christians have to be chosen. In the mission press of which I have had charge for some years, including its very small beginning, I have sought to develop native Christian talent. Some native Christian boys whom I took fourteen years ago are now skilled workmen, and one of them is foreman of our job department. As an instance of his ability, it is a gratification to write that he, together with assistants, has done the composing work for the embossed literature for the blind which our press is now issuing in Gujurathi, Malayalam, Marathi, Tamil, Telugu, and Canarese. To prepare the manuscript for embossing presented a most difficult task for the typesetters; but this native Christian, who, some years before had entered our press as an apprentice, so mastered every detail of "justification" connected with this work, that he deserves rank among the most skilled compositors of London or New York.

The foreman of the electrotyping foundry is another instance of how native Christian talent may be utilized. On taking the electrotyping plant to India I determined that in addition to accomplishing its purpose, it should be made the means of providing employment for native Christians. I selected as the first apprentice a native Christian who was serving as sexton of a church on a salary of three dollars a month. When it is borne in mind that the highest authority on this process writes, "There is hardly a step taken, from the first move until the plate is ready for the printer, that is not based on practical principles, and dependent for success upon the skill and intelligence of the way in which it is done," and that it involves the application of electricity and chemistry, the sexton of a native church seemed the most unlikely of persons to acquire it. He first learned to work the steam engine which moved the machinery of the foundry. Then he mastered each detail. After that we trained Christian apprentices. In three years he and his workmen could make electros equal to any manufactured in this country, and up to this time we have furnished electrotypes which are used in twenty-six different printing offices in India. This Hindu church sexton, in that achievement, may be said truly to have helped to usher in the dawn of that better day which is coming for the out-castes of India, who, for many thousands of years, have been trodden in the dust by Brahmanical heels.

The Hindu Christian in charge of the photo-engraving department is also a notable instance of what can be accomplished through native Christian talent. He has not only been successful in learning to produce half-tone and line work by sunlight, but in cloudy weather or the wet season he can photograph by electric light.

The above facts demonstrate what may be done in the way of training native Christians to become skilled workmen in mission presses. The departments of an up-to-date missionary press become by this method so many industrial schools.

It is my experience that the best results follow when a morning prayer service is held, attendance upon which is made part of the employees' duties. Since the very beginning of our press, such a daily service has been attended by Christians and non-Christians alike.

But beyond question each self-supporting mission press, out of its own earnings, should distribute many pages of helpful, instructive Christian truth.

When we bear in mind that over seventy-five per cent. of those who leave the schools each year "are ignorant of Christian truth," and that tons upon tons of atheistic, agnostic, and other pernicious leaflets, pamphlets, and books are distributed free and broadcast, with the awful intent of undermining all that has been done to Christianize heathendom, we dare not close our eyes to the fact that an ever-increasing and imperative obligation rests upon mission presses, not only to print, but to see that what is printed is put into circulation.

When those who are intrusted with the conduct and management of mission presses are filled with the spirit which prompted Gladstone to write: "We talk about questions of the hour. There is but one question—how to bring the truths of God's word into vital contact with the heart and mind of all classes of people," then their work becomes a delight. They believe that the strongly intrenched powers of darkness are being put to flight by the searchlight of God's truth. Far from being mere men of business, with an eye to monetary advantages, or striving only to arrive at mechanical proficiency, they, too, are missionaries, whose heart cry is: Light for the East. Light for the scores of reading millions in the East who have no light and are "groping in darkness."

REV. T. R. SAMPSON, D.D., *President, Austin College, Sherman, Texas.**

It is not because the importance of Christian literature is not recognized, but because the means do not warrant the expenditure along these lines, that more has not been done up to this time. However we may lament the lack of means to further this work, there is at least some compensation in the thought that possibly the time has arrived when this important work can be done more cheaply than it could have been done at some previous stage of the development of the world. In no mission field, possibly, are there wanting some individuals now, of the first generation or possibly of the second, among the native Christians, who are thoroughly competent to do this work, which no foreigner could do in just the same way. I would not say one word to derogate from the importance and the value of the work which has been done by the noble company of accomplished scholars wherever missionaries have labored. We all recognize the value of the work which has been done by the foreigner. However perfect that work has been, it has still had some imperfections which must always characterize the work of any man in a tongue which is not his mother tongue. Not many missionaries possess that peculiar dramatic talent which would enable one of them to put himself in the other fellow's place, and to see the thing with the native's eyes. Some few have it. It has been my privilege to associate with these men and to bear witness as to the wonderful powers which they had over these languages; but still, they were not natives, and not one of these gifted men would have dared, and would not have deserved the confidence which he has from us all, had he dared to commit to print what had been prepared unless he had in some measure allowed it to pass through the alembic of the native's mind and heart in order to give it that peculiar flavor which would make it most attractive to the native reader.

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* Madison Avenue Reformed Church, April 25.

Now, brethren, I say there is some compensation in the fact that we have delayed this important work so long, because possibly it can be done more cheaply now, and there are waiting in every one of the old mission fields godly men and women, thoroughly equipped, both mentally and morally, to take up this work when God's people shall give the means into their hands which will enable them to do it.

There is to-day in the employ of the American Board at Smyrna, a gifted young Greek, Xenophon Moschou, who is the pastor of the Evangelical Greek Church at Smyrna. I thank God that it was my privilege to take that boy from the street and prepare him for the work to which God, in His providence, has called him. The son of a priest in Thessalonica, he went to the University of Athens, obtained the Ph.D. degree, and is one of the most accomplished scholars among the Greek nation to-day. That young man is capable of doing the highest literary work; he is now preaching and doing what he can in Smyrna as the pastor of that church. For want of means his brilliant talents are unutilized, except that one of the largest publishing houses at Athens paid him to translate Liddell & Scott's Greek-English Lexicon into modern Greek. You know what a stupendous work that is. He gave nearly two years of his valuable time to the translation of that work. Now, I say, a man whose scholarship is recognized by his own people is now rusting, so far as his highest equipment is concerned, because God's people have not yet awakened to the responsibility which rests upon them to put into the hands of this native brother, under the guidance of missionaries for the selection of material, the means to prepare that literature which is necessary, not only for the evangelization of the unconverted, but for the edification of God's own people.

REV. EDWARD RIGGS, *Missionary, American Board of Commissioners for Foreign Missions, Turkey.**

The question how to find a market for mission books is a very important one; it is the application of all the effort made in preparing them. The circumstances of the work in different countries are so widely different that it is a little difficult to classify and generalize the difficulties which meet those engaged in this work; but I may mention some which I think will apply to most or all countries where this work exists; and the first, perhaps, is one which applies to the workers, I mean those who have the superintendence of the work. These are generally missionaries, and many of these missionaries are not thoroughly trained business men. This often proves a serious obstacle when carrying on this commercial business. It is a commercial business, although its object is not to get the returns so much as to get the books into circulation; and it is to be conducted on commercial principles; not that the money must all be got back. I think it may not, and can not, and should not all be got back—that is, the publication of such works must be subsidized. Hence it is very important that those who are in charge of this work should be acquainted with business principles. Many a missionary, a noble and self-sacrificing man, is yet not able properly to keep accounts and superintend business transactions. Yet the whole matter must be studied as a financial and commercial problem.

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* Chamber Music Hall, April 26.

One serious difficulty is the indifference of the people generally to such works, and hence we have not only to find the market, but in many cases to create it. Another difficulty is the opposition of the mass of those great classes of people for whose evangelization the missionary work is carried on. They are not only indifferent; they are opposed, and they will fight tooth and nail to hinder and frustrate the efforts to get Christian literature into circulation.

Then there is another obstacle: the opposition of governments. In some countries this does not exist; in other countries it is a very serious difficulty. In the Turkish empire the government has been forced by political influence of Christion Powers to give a certain kind of permission to the sale of books, but in an underhanded way, and by means of their own officials, they will oppose, in every case where it is possible, the distribution of books; so that this becomes a serious difficulty and one which must be studied and overcome as it best may in each individual case.

Then, there is another difficulty, which is the indolence and ignorance of paid agents. It is very difficult to get the proper men into this work of circulating religious books.

Now I would suggest merely a few of the possible means for overcoming some of these or other difficulties.

In the first place I would suggest the stimulating of education throughout the countries involved. If you wish to get books circulated in the Turkish empire, for instance, the educational system of the whole empire should be stimulated and aided so far as possible.

Another point which should be carefully observed in cultivating a market is to make the books attractive. Of course, that is self-evident, and yet it has been too much neglected. The appearance of a book has a great deal to do with its circulation. Of course, the prices should be put as low as practicable, as well as they can be with relation to the cost of production.

Another means for stimulating the sale of books is to get intelligent native individuals interested in the sale of books, either themselves as salesmen taking the books and distributing them, or simply cultivating the desire for them. And then another means, which it is my impression has been too much neglected in the past, is advertising. My point is not that the publications should advertise, themselves, but that the publications should be advertised. This is a great art in itself, an art which is thoroughly understood and practiced in this country and in other countries well advanced in civilization, but in many countries where we are trying to circulate books it is not understood, and, consequently, neglected; and I think it should be introduced. We have an open field; we can use the power of advertising where the merchants themselves do not know enough to advertise; they do not know what advertising means. We should make the advertisements in such a form that they will attract the eye, even the eyes of those who can not read, and attract their attention, and thus enlarge the sales. In commercial enterprises immense amounts of money are used in advertising books. We should do something of the same kind to get the books onto the tongues of the different peoples, and so into their minds and hearts.

REV. G. B. WINTON, *Missionary, Methodist Episcopal Church, South, Mexico.**

I represent a line of work in which unity and comity in the best and fullest sense of the term are altogether possible, and that is: The production of books—chiefly by translation—in the Spanish language.

Twelve years ago a Methodist Episcopal preacher, South, began a systematic effort to supply the Spanish-speaking people with books. Our first intention was to produce such books as we needed for special denominational work, such as church manuals of doctrine, and so forth. Since, however, we have continued in the same work, and are endeavoring to supply our native pastors and evangelists with such books as are specially necessary for them. We have gone forward with some systems of particular theology, and are at present very busy translating into Spanish a brief Church History, thinking that a very important line.

We have done this work in our denominational publishing houses in the United States, finding that we could produce books more cheaply and more satisfactorily in the United States than in Mexico. We have proceeded upon this system, that translations should be made by those whose mother tongue is the Spanish language, and not by missionaries. The supervision of this work has been in the hands of the missionaries, under the correcting eye and hand of some one familiar with the original, and familiar with the Spanish. We have carefully avoided publishing any book which would cover the same ground as a book already existing in the Spanish language. Wherever it was possible to ascertain the existence of a book, we have rather reprinted it, in some cases, or called attention to it, than retranslate it. That is altogether a possible thing.

Spanish literature reaches a larger constituency in mission fields than any other language, with the possible exception of two or three languages in the Orient. Whatever we may think of the subject of national expansion, the Christian Church has the responsibility of giving the Gospel in every available form to those people who have been thrown on our hands by recent events. I very greatly hope that the mission meetings of the different churches working in Spanish-speaking countries will take pains to come to an agreement in the future production of such books as may be needed in the various parts of the work.

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* Chamber Music Hall, April 26.

Rev. H. O. Dwight, LL.D., *Missionary, American Board of Commissioners for Foreign Missions, Turkey.**

Experience in the mission field has rediscovered the power of the press. Hence the conviction found extensively among missionaries that the book is an instrument of evangelization second to none in effectiveness.

1. In any attempt to solve the problem of evangelization, one meets at least two surprises. One of the first experiences of the missionary in a non-Christian land is apt to be the discovery that the great Apostle spoke literally in giving a list of moral traits opposed in his day to the entrance of men into the kingdom of God. To-day those traits confront the missionary throughout Asia exactly as described by Paul on the western edge of the continent. The first work of the missionary has to be the culture of some degree of moral sense.

The second surprise comes after trying to better the condition of people sunk to this degraded level. Such efforts, if I mistake not, revolutionize the missionary's expectation respecting his work. He finds that a process, not a single act, claims his devotion. If one may judge from one's own experience, the impression of the missionary on entering the work to which God has called him is that it is of the simplest kind. He has to show men their need of a Saviour, and to make clear to their minds the unsearchable riches of Christ as a provision for just such need. He admits that the work is difficult. But he supposes that after the people, one by one, come to their knees in true repentance, casting themselves upon the loving Saviour, his own work is done. He may leave the converts to be developed under the influence of the Holy Spirit. But this expectation can not be justified. The missionary's work for the moral culture of men, like that of the Apostle Paul, is but begun when they have believed. The moral sense has to be cultivated continuously. The disease is deeply rooted, and deeply rooted love and patience only can find a remedy.

The missionary has thus to include progressive moral training in his work of evangelization, for the type of the growth of the kingdom of God in the hearts of men, also, is the grain of mustard seed of small beginnings, reaching enormous final development if so be that the culture is unceasing and tender.

2. If the school can be made to do the work which it can do for moral culture, its relation to this part of the work of evangelization is that it places the burden of culture in the cultural period of life. The Lord Jesus, when He said, "Of such is the kingdom of Heaven," gave us a hint as to the time for saving the next generation—in its childhood. The Christian teacher during weeks, and months, and years may mold, according to the wisdom given him, open and pliable

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* Madison Avenue Reformed Church, April 25.

minds. The power of the missionary in this matter, and his responsibility, too, grow out of his knowledge; his knowledge of good and evil, his knowledge of motives, his knowledge of the channels by which the mind is influenced, and his knowledge of the power of the Holy Spirit. The sole condition of the effectiveness of the educational method of evangelization is that the school be a *Christian* school in the fullest sense of the word; for all experience shows that education without the pervasive influence of the spirit of Jesus Christ is barren of reforming power. But where the teachers, and the whole system of education chosen, overflow with love to Jesus Christ and the riches of spiritual life, the school is pre-eminent as a method of evangelization because of its singular facility for moral training.

3. And this prepares the way for our central thesis, which we will give in the words of that man of eminent success in this branch of work, Dr. Murdoch, of India: "The most effectual way of putting truth into the minds of a nation, is to put it into its school-books."

Let none imagine that our thought is to make books for use in mission schools which shall be other than thorough manuals of the sciences to which they relate.

We should seek a high grade of intelligence for the preparation of books for schools. Such minds will hold to the purpose of making each book a simple but trusty guide to the principles of the science to which it relates. Nothing requisite to the work is sacrificed, nothing needless is lugged unwillingly into the book to deform it, but the Christian personality, the high principles, and the love of humanity of the writer cling like a subtle perfume about the book, and somehow transfer themselves insensibly to the student's mind. The writer of perfunctory space-filling quality, may do for the preparation of books for schools elsewhere. But on mission ground the writer of school-books must be one who makes literature, and not mere catalogues of facts, out of all that he undertakes.

Two illustrations will clear up my meaning. In Turkey the devil's emissaries have discovered the fact which is here urged. Some of the schools of that country, both Muslim and Christian, have adopted books skillfully prepared by French athesists or their disciples. As with the celebrated divine who could bring an audience to tears through his pronunciation of the word Mesopotamia, so these masters of expression have given to those schools, books which leave the scholar a believer in the maxim: "Let us eat and drink, for to-morrow we die," although the theme of the book be as juiceless as algebra. On the other hand, the Mission Press at Constantinople, published a dozen years ago a Physical Geography of Turkey in the Turkish language. It was a choice book carefully prepared. The edition printed in Arabic letters and authorized by the Government, was intended for the use of Mohammedans. It was taken in hand by the native booksellers, and sold off in a short time at $1.50 per copy without expense to the mission for distribution. Again and again Mohammedans expressed, unasked, appreciation of its exposition of the qualities which make nations great. One Turkish official said: "If this book is true, the teachings of our Mollahs are false." Another Turkish official, a Pasha of the highest rank, asked the privilege of annotating a copy for some improvements in scientific terminology to be used in a second edition, for he said: "It is a scientific work of the first order, and at the same time it has a healthy tone to it which our people need." The inspiring ideas of that book of science had a circulation and influence far wider than we could have dreamed. Histories, biographies, readers, primers, such as are issued by the Christian Literature Society of India, and its namesake of China, all have place in the class of literature to which we refer, and lend themselves readily to the moral culture that we need for the mission schools.

It is high time for all Christians to awake to the fact that the world is now so small that it pays to educate and elevate the submerged races. And it is high time for the societies which have the mission of directing for the sake of Jesus Christ this great work, to see that funds are provided for preparing and printing the books which the common schools must have, if they are to take the part expected of them in the work of evangelization.

CHAPTER XXVI

PLEAS FOR CHRISTIAN LITERATURE

The Power of Books—Books for Children—Appeals from Missionaries—What the Press Could Do.

REV. GEORGE KERRY, *Missionary, Baptist Missionary Society of England, India.**

Carey, the Baptist, gave himself the trouble to translate the Word of God into the language of the people of India, and he has been followed in that land by a succession of grand men, who have passed to their reward, and who gave strength and time to the providing of accurate, and intelligible, and simple translations of the Scriptures. All these men gave themselves, from time to time, to the preparation of other Christian literature; chiefly tracts addressed to the heathen and explanatory of the Christian religion. Something has also been done in India in the way of providing commentaries on the Holy Scripture. That has been to a large extent elementary, no doubt, but there were difficulties that beset the early missionaries there. In the course of years, these difficulties have been growing less; they are less to-day, and will be less in the future than they are now, for a marvelous awakening is going on in that land.

Missionaries have established vernacular schools in every village where they have obtained a standing, and the multitude of readers is increasing day by day.

We feel that the day certainly has come when the proposition often urged should be carried out, for men whose work it shall specially be to provide Christian literature. We want it for our theological students who are being trained in the divinity schools and Christian colleges, where native ministers and others are prepared by the study and reading of God's Word for their work. We want it for the growing Christian Church; we want it for the masses of the people, who are beginning to awaken to the thought that the Christian religion has come to remain; that it is winning triumphs on all hands, so that the leaders of Hinduism are filled with alarm at the activities of the missionaries and the results of their labors. Hindus in different parts of the country are forming societies for the protection of their religion, and they are imitating the ways of the missionaries. They have their street preaching, their preaching in squares and public places—and they issue their tracts. So these men, who are fighting against Christ, without knowing it are helping on the cause, for they stir men's hearts; they set men thinking and inquiring, and lead men to search for books that shall tell them of the life of Christ.

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* Madison Avenue Reformed Church, April 25.

One of the most interesting and encouraging things which I heard a little before I left India was this: that when the missionaries are selling copies of the Scriptures the natives come, saying, "We want the book that tells the story of the life of Christ." Men are beginning to hunger for the bread of life. We can not satisfy this hunger by the living voice. We are too few, but there is the living Word of God; and there are the explanations of the truth of God, which may be spread broadcast throughout the land. These the people will read, these they will ponder, and the Bible then set before them will lead them to Jesus Christ.

REV. JOHN W. BUTLER, D.D., *Missionary, Methodist Episcopal Church, Mexico.**

Long before the doors were opened for the coming of Protestant missionaries into Mexico, God was preparing agencies to send out into all Latin America. The Bible and Tract Societies were preparing Bibles and papers and tracts. Then, on the other hand, the people were being educated. A modern Mexico means an educated Mexico. We can see in the City of Mexico to-day things we could not see when we first went into that country a few years ago. Coachmen and porters and other public servants sit on the curbstones, in the doorways, and in public places reading the daily newspaper. The young are being educated to read. Twenty years ago the cheapest daily paper in the Republic of Mexico cost 6¼ cents a copy, to-day there are daily papers there for 1 cent.

Now the American army, going down into Mexico in the winter of '47 and '48, had with them colporteurs carrying the Bible, and also tracts and religious books prepared by the various societies. These the colporteurs dropped here and there as they went through the country; and we are finding as we go about the country, that the Bibles and Testaments and other Christian literature left by these colporteurs produced or resulted in the establishment of a Christian Church. I think if we could get at the origin of every congregation connected with our mission in Mexico to-day, we would find that this congregation owed its origin either to a Testament or a Bible, a tract or a paper left by some colporteur or sent out through the mail. I remember some years ago traveling some forty miles to the south of Mexico. I was riding through a cornfield. I heard a tune being sung which I had heard from childhood in the Sabbath school. Following the song, I came to a mud hut, and found an old Indian seated in the doorway with a large Bible on his knee and a hymn-book in his hand. I asked him where he had procured those books. He told me his father had received them from a colporteur during the time that the American army was in that country. The next Sunday I returned to that little town and worshiped in a little mud chapel with thirty or forty Christians, all of whom had been turned from darkness to light by that book left there by a colporteur of the American Bible Society in the winter of 1847-48.

Now the different missions working in Mexico have realized from the very start the necessity of having their own printing houses. So nearly all the larger mission houses have these, and they have their organs, too. The Presbyterians publish a paper called "The Lighthouse"; the Baptists, a paper called "The Light"; the Methodists have their "Christian Advocate Weekly"; and the Quakers and others their own papers. The missions are printing not only these papers, but tracts by the hundreds and thousands. Our own mission publishes between three and four million pages of tracts each year. The Presbyterians and the other larger missions publish, perhaps, an equal number.

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* Madison Avenue Presbyterian Church, April 23.

Let me illustrate to you the value of our paper. Recently I received a letter from a part of the country that I had never visited. It was from a man whom I had never heard of before, and he said to me substantially in this letter: "I have been reading your paper for a while, and as a result I, my wife, and our six children have been converted to Christ. Eight of us are ready to be baptized and received into a Christian Church."

Some time ago a woman and her husband came to the City of Mexico and took rooms in a large tenement house. Seeing the porter in charge of their apartments reading, she asked him what he was reading. He said, "I am reading something real good; and if you like, I will loan it to you." The lady borrowed the tract; and her husband too, seeing the porter reading, asked the same questions and also borrowed a tract. Each was reading secretly, hiding the little tract on the approach of the other. Finally, the man got his courage up to the point where he could mention the matter to his wife, and they very soon understood each other. The result was that they went that morning, led by this humble porter, to the Protestant place of worship and were introduced to the Protestant minister. And after a time these two people went back to their little town, where they established a regular Protestant service. That man and woman who had been awakened by Christian literature given by that humble porter, were the means, under the direction of the Spirit of God, of establishing five Christian congregations, in their district. That is what may be repeated everywhere if you people at home will support these printing presses which the missionaries are establishing in those countries.

REV. H. J. BRUCE, *Missionary, American Board of Commissioners for Foreign Missions, India.**

The importance of providing a greatly enlarged literature for children and young people in India is seen in the fact that a million students leave the government schools every year, and there are 15,000,000 readers in the country. Thus the Government is doing a great missionary work in preparing this great army of readers. As a rule they will not come to our preaching. As a rule they will take the printed page and read it, either openly or secretly. Hence a Christian literature is a necessity to counteract the great flood of infidel and corrupt literature that is being scattered among them.

1. Too great importance can not be attached to the necessity of giving our literature for children the utmost simplicity of style—so

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* Madison Avenue Reformed Church, April 25.

that it can be easily understood. I have a wonderful little book, called "The First Book for Children." It is a model of pure, simple Marathi, and has been one of the most useful and successful Christian books ever published in Western India. Dr. Narayan Sheshadri calls it "a body of divinity for children." In its original form it was probably prepared by Gordon Hall and Samuel Newell, our first missionaries in the Marathi country, and it was first published in 1818. It required twenty-five years for it to grow up to its present form. My copy, printed ten years ago, represents the fifty-eighth edition as issued by the Bombay Tract Society, and many editions were published by the American Board and other societies in the earlier days. Thus for more than eighty years it has been one of our most useful books, and there are records of conversions connected with its history.

2. The appearance of our literature for children, as for adults, has been sadly overlooked.

Pictures are as necessary in books in the vernacular languages as they are in English. One reason for the great success of the publications of the Christian Literature Society of Madras, is that they are profusely and beautifully illustrated.

3. The aim of all Christian literature should be to lead the readers, directly or indirectly, to Christ. It is a common saying among the people at Satara, with reference to our preaching, that wherever the preacher may begin, he always ends with Jesus Christ. Every tract issued should contain enough of the gospel, plainly stated, that a man may be saved by it if he only will hear. Our literature for children, while it should not seem to obtrude the gospel, should nevertheless be so permeated with its spirit, that its tendency will be to lead the reader to salvation through Jesus Christ.

REV. J. E. ABBOTT, D.D., *Missionary, American Board of Commissioners for Foreign Missions, India.*[*]

One of the most striking results of the contact of Oriental peoples with the Western world is the development of a taste for reading. The progress of literature in India is a marked illustration in point, and in the presentation of the subject I intend to confine myself to India. The large bookstores in India's chief cities that deal almost exclusively in English books and are patronized by Indians, are the outward proofs of the immense influence English literature is gaining over the Indian mind.

1. At first sight the responsibility of missions for the production of pure Christian literature in the English language may not seem very pressing, but two considerations emphasize that responsibility. The first is that the poverty of the people creates a demand for the cheaper English literature. In the bookshops of Bombay, novels, whose suggestive titles of "Mysteries of London," "Mysteries of Paris," and the like, will give an idea of their character, crowd the shelves, and furnish the students a source for improving their knowledge of English, and sad to think, a source of corrupting their moral life, to say

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[*] Madison Avenue Reformed Church, April 25.

nothing of the false idea they give of life in Christian countries, of which many suppose these novels are a faithful picture.

The second consideration is that our cheaper religious literature, however good for us, is not exactly suited to them, for their approach to religious and social questions is from a different starting point. In general, the whole setting of these books is foreign to them. The social life the book refers to is that of another people, and its pictures are not those of their own home life, and so fail to touch their deeper and more tender feelings. Seldom does one see a religious tract from England or America that is suitable to be placed in the hands of a Hindu. The emphasis is on the wrong place for the Hindu point of view. Tracts are seldom needed on the existence of God, but on the way in which we are to regard Him. We do not need tracts to emphasize so much His omnipotence, omniscience, and omnipresence, as His holiness, hatred of sin, and self-sacrificing love of man.

What India, as to English books, needs, is to be flooded with high-class Christian literature in the English language, created on her soil, written with her peculiar problems in mind, and published in a form adapted to the pockets of the great mass of her readers of English.

2. Only in the last fifty years has there sprung up a *vernacular literature* modeled after English literature. Generally speaking, its intrinsic merit is not high; first, because those for whom books of that character might be written are English readers, and prefer such books in English, and secondly, because the existence of a lower taste creates a literature to suit it. Expensive vernacular books seldom pay; the cheaper may do so, and hence the inferior writers fill the field in India.

Those of us who are familiar with the production of Christian vernacular books and tracts are aware, in the first place, that our expensive books are not of so high intrinsic merit that they can force their way when English is preferred, and secondly, that although our cheaper books are sold at a less price than native books, they are handicapped by the fact that they are Christian, and too often because of a lack of intrinsic merit here also. This department of Christian work has not had the financial support which it needs to make a high-class literature possible, and we have had to depend too much on cheapness of price for securing its circulation.

Periodical literature, too, needs greater attention. Many missions have their weekly or monthly organs which have their limited circulation among Christians and non-Christians. But the insignificance of their size, the unattractiveness of their appearance, and the fact that they are edited by missionaries or others who are busy with a hundred other things, makes one feel that Christian periodical literature in India lacks proper support. Instead of occupying the front rank in evangelistic work, pioneering the way, meeting week by week new phases of thought as current events bring them to the surface, and forcing its way by its attractiveness and grasp of problems affecting the Indian mind, it is made to hobble along half starved, in the rear. There are many monthly Christian magazines in the vernacular of India, but there are none that approach the excellence in art and in contents of the magazines we have here at home. But such are much needed, where questions of deep interest can be discussed in an exhaustive manner. The lack is not because editors can not be found. In the Bombay Presidency there is a young man in the prime of life, a Brahman by birth, a Sanskrit scholar, with a mind deeply philosophic, a poet whose verses are loved and prized, and which notwithstanding their deeply Christian fervor are sought for in the Hindu press, whose pen itches for its proper sphere, who could edit a magazine with judgment, and make it acceptable to Hindu and Christian. But the door of a providential opening stands only half used, because Christian givers have not realized the place this sort of literature might occupy if given the support its importance deserves.

As editor for fourteen years of a weekly mission paper, *The Dnyanodaya,* I have had abundant opportunity to watch the effect, and note the possibilities, of such periodicals. Editors of the non-Christian press watch these productions from mission sources. Their attitude may be hostile or it may be friendly. In either case it gives the Christian press a greater number of readers because of these attentions from the non-Christian press. It is not an uncommon thing for the reformed press of India to side with the Christian press and thus work together for desired changes in the social and religious life of the people. Not only therefore is there the direct influence on the readers of the Christian press, but a very important indirect influence on the non-Christian press itself. The wonderful increase of libraries in the larger towns and villages of India affords us further opportunity. Speaking for the Bombay Presidency, in these libraries and reading-rooms Christian literature is always welcome. A little over a year ago I sent out cards to one hundred of such libraries asking them whether they would be willing to receive a donation of Christian books. Among the replies received from their secretaries, it has been no little gratification to read from some of them that they personally believe the truths of Christianity and are glad to promote it by the circulation of Christian literature. This open door for our influence has not been entered as it might be. Its great value lies in the fact that thousands who, from fear of persecution or from the fact of poverty, will not subscribe to our Christian periodicals or buy our books, will gladly read them in the libraries.

Aside from the need of a proper Christian literature for non-Christian readers, a very heavy responsibility rests on missions, Tract Societies, and their supporters, to furnish a suitable literature for the rapidly increasing thousands of Christians. We do not want our Christian children to get a taste for the ordinary literature that circulates in non-Christian circles. Not that all of it is bad. Many a book of Hindu authorship is moral in its tone, and modeled after our own better literature, but there is much that is bad, and the only way to counteract a possible undesirable taste is to furnish a constantly renewed supply of fresh literature to keep up with the growing taste for reading.

If men of means who are looking for opportunities to invest their benevolent funds where their influence would be the most widespread, could but realize the importance that literature now holds in most of our mission fields, this department would have a strong support and fulfill its great mission. Fortunately very little denominational literature is needed, so that Christians of all names can unite to furnish the funds for those books and periodicals for which the demand is so great and the supply so limited. Fortunately, also, such help in the form of subsidy would not cut the nerve of self-help on the foreign field, because the supply can never keep up with the demand.

REV. W. T. A. BARBER, M.A., B.D., *Headmaster Leys School, Cambridge, England.*[*]

It is eight years to-day since, with infinite sorrow, my mission work in China was ended. Two years before that we woke one morning, and all our streets were placarded with cartoons of the hog hanging on the cross. The hog is an emblem of lust in China. Everywhere there were biographies of Jesus as the God of Lust. Everywhere the little boys were singing ballads: " Drive the foreign devils into the sea; drive out their religion." In every hand were books telling the awful things we did in Christian worship, and the whole country was filled with the monstrous hum of what the literati had scattered broadcast.

China is a literary nation, and to be moved by literature. Within a year from that day our mission stations were being burned down; our women and our children driven out of the place, and some of us were murdered. In those days we were spit upon and scorned.

What a mighty change! The nation that was incased in its self-conceit for millenniums, absolutely self-satisfied, and never dreaming of any lack—that nation took alarm first. And then came the awful battering-ram of war and smashed down the walls of its self-content and ignorance. And then came the wholesome sense of need. And in that hour these men turned—to whom? To the despised and hated missionary. He had dwelt among them; he had opened schools, and he had constructed " virtue halls," and they turned to him. What a magnificent opportunity for Christ. Never since the day when Constantine became a Christian was such an opportunity thrust upon the Church of Christ. And we shall use that opportunity better than was done in the days of Constantine.

You have heard of the work of providing Christian literature for the Church; but outside of that there is this great multitude of men who are seeking and inquiring: " What are the principles that make nations great? " And you want besides that a broader literature, such as the Christian Literature Society of China represents. And no greater use could be made by any missionary society of its educated men than that, in fair proportion with the other modes of evangelism, there should be men set aside for that work; and every missionary society ought to subscribe money, and ought to set at least one man to do his part in providing this great literature, at the same time that he preaches, and so keeps his mind in living touch with the blessed mind of Christ, that his own spiritual life may be tender and true; that his mental powers may be illuminated.

Ten years ago the Hunan folk met together and said: " We bind ourselves together by a solemn oath that we will kill any white missionary who comes within our borders, will cut his body up and send the portions to each hamlet and town to be eaten in token of our undying hatred."

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[*] Central Presbyterian Church, April 30.

Ten years ago they said: "Not a match shall be used, because the thing is foreign." And you heard how these very men sent up a few years later to Mr. Timothy Richard and said: "We have opened a college for our youth. We ask you to send down, to be its head, the Christian editor of your newspaper."

Ten years ago, not a match, because the thing was foreign, and to-day their great examination hall is lighted by an electric light! Which thing is an allegory.

MRS. J. H. PETTEE, *Missionary, American Board of Commissioners for Foreign Missions, Japan.**

America has given much to Japan—so much that Japan often speaks with much gratitude of America as the "honored elder sister"; and it is with great gratitude that we acknowledge that much of the literature given to Japan has come from America. The *Woman's Magazine* is a great help, and one of the children's papers that has been published for a great many years there is also a great help. It is not especially for that kind of literature that I plead this afternoon. A good deal is open to our women who are graduates of colleges, and to those who read even a little of English, as so many of them do. But it is not so for the great mass of the women. One of these women complained that she did not have a new pair of shoes more than once in five years, while a little Bible-woman, who was a very steady worker and walked a great deal, must have a new pair two or three times a year. That gives an idea of how these women are shut up in their houses. They have the Bible and the tract. Do you wonder that we want something else besides the tract; something that may be interesting and helpful and uplifting for them to read? As I said, America has given Japan much. It has also given Japan some things I am sorry for. Hundreds of women in Japan to-day, are spending their time, while their husbands are away from home, in playing cards and gambling at each other's houses. These are not our Christians. But they are the women that we want to get hold of. And if we had something to offer them to read, interesting, and uplifting, and stimulating to a higher life, I am sure that we could persuade them to do something else with their life than to spend it in card-playing. It is for this kind of literature that I plead to-day.

MRS. W. M. BAIRD, *Missionary, Presbyterian Church, U. S. A., Korea.**

In Korea one of the greatest needs we have is for reading matter for the Christian girls. We have portions of Scripture, and the hymn book, thank God, and the women learn the hymn book by heart, and whole chapters and books of the Bible. But they want something else. If there is any one thing that a Korean woman has taught her from the time that she is old enough to know anything, it is that she hasn't any sense at all, and is just like the animals in the field. But those Korean women who have become Christians are learning to read. I know of one community where not one of the women could read. They heard of a young woman in a neighboring community who could read and who had no way of getting a living, and they sent for her and told her that they would give her a good living, if she would stay in the community until everyone of them could read, and at last accounts they were learning very rapidly. There was a little girl six or seven years of age, who had never had enough to eat in her life, who attended a Christian school, opened by one of our ladies. She learned to read, and she taught her grandmother, seventy-four years old, and that woman is now one of the happiest women in Korea. Those women who are learning must have something to read. They now have two little tracts that have been gotten out for the women and girls. That is all.

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* Central Presbyterian Church, April 24.

In our station are seven of us who are ready, or are getting ready to work. We are hoping that we may be able to start a family religious paper, that can reach the women. We have what we call country classes, twice a year, which country women can attend; but there are hundreds and thousands of women and children whom we can not hope to reach, and who can not hope to get to us, and we want to start this newspaper, so that we can feel that the field is in some sense practically covered. This newspaper is to be divided into seven departments. The leading department is to be devoted to the interpretation of the Scripture. Then will be a department on women's prayer meetings. Then, a department on schools for little girls. Then, a kindergarten department. Fifth, will be a department for the teaching and care of the older children. Then, a department on the care of the sick and the homeless. And finally, there will be a department for general missionary intelligence, all over the world. This is something that we hope very much to do, dear friends, and I hope very much that within the next two years, at most, some of you may hear that these little white-winged doves will be scattered, at least once a month, and we hope once a week, all over that north country, carrying the news of Christ, and that wonderful light which comes with the knowledge of His light.

MRS. WILLIAM ASHMORE, JR., *Missionary, American Baptist Missionary Union, China.**

I have had the care of a girls' school in South China for many years, first establishing it eighteen years ago. We study the Bible as a textbook in our schools. We have very few other books for those girls to read, and it has been a problem for years, with me, what to do with those girls on Sunday. The same is true of the boys' school. They need some other good literature that they can read on the Sabbath. They have the Bible six days in the week, in their schools. We have found it very difficult indeed to furnish them with the reading that we wanted to give them. I can remember with sorrow the packages after packages of books that I sent for from the different presses in the different parts of China. Some came, and they would be in a dialect which could not be understood by any but the very best educated women in our church. If very well educated, they could guess at some of the meanings of the characters. Others would be so classical that none could understand. Of course, our girls all learn this classical language, but until they have been in school four or five years they are not able to take up a book that they know nothing about, and read it right off, without stumbling over many of the characters.

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* Central Presbyterian Church, April 24.

The " Pilgrim's Progress " has been put into the Chinese character, not only in the classical character, but also in some of the dialects. But one of our best educated women read this book, and she thought it was a very funny book indeed. After having a missionary explain the religious teaching of this book, she said, " Why, I thought it was just an interesting book. I didn't know that it taught anything about religion at all." So you see that this book that we count so much on here at home is not always just the thing that we need out there.

A mission school magazine is published by the English Presbyterian Mission at Swatow. It is a very good magazine, but only those who have been educated in this particular way of expressing the thought, can read it. Many of the children that have been educated in our schools are not able to read it.

Miss Isabella Thoburn, *Missionary, Methodist Episcopal Church, India.**

Some years ago, back in the eighties, a lady was traveling around the world. Some people travel around the world and see the sights; occasionally they see the people; they bring away what they buy, and that is all there is of it. Others travel around and leave behind them blessings and blessedness, that lives and grows. And one of this latter class when in Lucknow, consulting there with one of the missionaries, decided upon a paper to be published for the women of the country who had learned to read, but had nothing to read. She gave for this, five thousand dollars. The Woman's Society of our church took the matter up and raised twenty thousand dollars as an endowment, the income of which was to publish periodicals for women. We do not attempt a magazine, but a little family paper, going into the homes and bringing just what you would like to put into the homes of people who had nothing else to read—something for the mothers and something for the children—Bible stories, and maps, and family stories. This was begun in Lucknow, with two papers, one in Urdu, and one in Hindi, semi-monthly. It was found that there was more money to spare, and now we publish five papers, two of them semi-monthly, and the others monthly. They go chiefly to our own people, but they are also in North India and elsewhere. There is nothing paid for them necessarily, except postage. But there are women who can not get money to buy anything to read, and sometimes it is given free. As the paper is carried out by the Bible-women, you find the boys waiting at the street corners and saying, " Is the paper out yet? " And the boys read it to their mothers, when the mothers can not read. It is appreciated very highly. We consider that it is a good work that has been done, and I will mention, in the interest of endowments, that I have found, traveling through the country, that the women who gave the money, many of them, have forgotten that they ever gave it, and while they have been asleep, and thinking of other things, that which they did eighteen years ago is doing its work, and will go on through the century or through the centuries to come. That is a special good that literature can do—that when it once goes out of our hands, it goes on to bless, and it may be used in this way when we have passed away—we who have begun the work. We have taught the children to read, and after having done that, we must put something into their hands. They have nothing of their own. No one has ever been interested to give them anything. The men of India have said that the reason they have never taught the women is because there was nothing fit for them to read; that there were things fit for men, but not fit for women. Happily, there is Christian literature. The greatest need has been for the non-Christians; for those who have been taught to read, but who are not Christians.

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* Central Presbyterian Church, April 24.

Miss S. C. Easton, *Missionary, Women's Union Missionary Society, India.**

As late as 1837, Indian men were asking in astonishment, mingled with scorn, "Can you teach a donkey reading? Can you teach so intelligent an animal as a horse to read? If you can, you can teach a woman."

To-day it is estimated that in India there are a million women who can read.

Is it putting it too strongly to say that this instruction by the Christian Church is a positive injury, unless good, wholesome literature be provided?

With the activity of the Mohammedan presses, with the atheist periodicals advertising infidel books—the common infidel books of England and America, and offering them at half price to the students of Christian institutions, unless the Church of Christ is roused on this matter of Christian literature, I think we must agree that we are doing an injury rather than offering a benefit. Read they will, once taught to read. Read they will, whatever comes into their hands. It is for the Church of Christ to decide what they shall read.

In the government report of education in 1893, the number of girls under instruction was given as 294,318; and that was exclusive of college students and of entrance classes. That the Government is providing for so large a number, and an increasing number every year, I think, ought to be sufficient to prove that the responsibility of the Church of Christ with reference to education is on the decrease, while her part and her responsibility with reference to Christian literature will increase with each year. Up to this time, most of the literature of India has been translation—a translation very largely not in the ideas or illustrations or expressions fitted to the life and thought of the country, but literal translations of our occidental books, which are wholly, or in a very large measure, unfitted for the Oriental mind. This has been very largely due to the fact that Christian literature has no recognized place in the work of most missionaries. It is relegated to their spare moments. It is a side issue, put upon already greatly overburdened lives. I think the time is fully ripe, and it is most important that certain missionaries, both men and women, connected with different societies, should be set entirely free by their boards at home to devote their time, their energy, and, if possible, their entire attention to this very important branch of the work.

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I hope the result of this Conference is going to be that we go out from here to the uttermost parts of the earth, to strive together, with one heart and mind, to push, as never before, this matter of Christian literature.

REV. MAURICE PHILLIPS, *Missionary, London Missionary Society, India.**

I would like to emphasize the necessity of spreading Christian literature among all heathen nations. I have been connected with the Christian Literature Society and with the Tract Society in Madras for many years, and I have had a great deal of experience of the good of the books produced by these Societies in India. They are the means of scattering the knowledge of the gospel far and wide, and all missionaries in India take very great interest in distributing these books, and every year millions of these books are sold in India.

You are aware that a great many girls have passed through our schools. In our schools they learn the elements of Christianity. When they become wives and mothers, what books do they read? They read our tracts; they read Scriptural stories, and they teach their children these stories. They themselves were taught the most obscene stories about the gods of India, but the girls that have been brought up in our schools, buy our tracts and our books, and read them, themselves, and teach them to their children. In this way the books get into the homes, and they greatly purify the thoughts of the family. They eradicate Hinduism from the minds of the people. Some twelve years ago, in conjunction with a native brother, I started a newspaper—a monthly newspaper—called " The Messenger of Truth "; and there is not a paper in India more popular than that. One hundred thousand copies are sold every year, and I could give you many instances of the reading of the " Messenger of Truth " resulting in conversions.

REV. TIMOTHY RICHARD, *Society for the Distribution of Christian Knowledge, China.**

Were the papers of this Conference intended to teach the mass of Christian church members who have not deeply studied the methods of foreign missions, I would feel constrained to illustrate at some length the necessity of a wider conception of the scope of Christian literature.

But to an audience of Christian leaders, like those in this Conference, I will only briefly refer to four points.

1. We should follow the example of the Christian Church at the periods of its greatest vitality in the past. There were, in the days

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of the conversion of the Roman Empire and also in the days of the conversion of Northern Europe, as well as in the days of the Reformation, diverse problems which the Christian Church discussed and settled by its literature. There are world-wide problems of our day which we must settle by our writings; and no writings of apostolic fathers or of medieval times can solve problems which were not in those days in sight.

2. Christian literature should compass the solution of as many of the problems of life as the non-Christian religions attempt to solve. Brahman, Buddhist, Confucian, Taoist, Mohammedan and other less prominent religions collectively attempt, among other things, to explain the philosophy of the universe, the history of man, the providence of God, the laws of nature, and the laws of society. If Christian literature does not attempt to solve as many problems as do the non-Christian religions, and does not give clearer solutions of these problems, their followers will assuredly cling to their old faiths.

3. Christian literature should be coextensive with the works of God. In the textbooks of the Christian religion we have an account of the creation of all things in the heavens above and in the earth beneath, with the command to multiply and subdue, so that man under God may have dominion over all things.

We have also an assurance from our Lord Jesus Christ Himself that the Holy Spirit would be given to guide us into all truth. Revelations of truth since John was in the isle of Patmos, are therefore, likewise sacred and divine. Modes of action in the cosmic forces, the laws governing nature and the progress of the human race, have been revealed to us in profusion during recent centuries, and have enabled us to vastly extend our dominion over the earth. To call this knowledge secular or profane is not Biblical. It is even a profanity and the basest ingratitude to God. We must therefore set forth in Christian literature all discoveries concerning the works of God.

4. The extent of Christian literature should also be commensurate with the needs of man.

It is a sad fact that, although the earth could support ten times the present population, millions of our fellow-men perish from slow starvation, not only in non-Christian countries, but also in Christian lands. Instead of devoting their energies to the removal of causes of suffering and crime, the greater part of our legislators are largely occupied in increasing armaments, intended to suppress revolt against present conditions. As literature was enlisted in the interest of the abolition of the slave trade in the past, the literature of the Christian Church must, in our day, discuss measures for ameliorating the effect on our fellow-men of adverse economic conditions.

In all successful mission work, whether in barbarous or civilized countries, the Bible has had to be supplemented by other books. In order to capture the attention and regard of the best minds in non-Christian lands, we must offer to them the highest products of our best intellects. The sort of education which we give our own sons and daughters must be supplied to leaders of thought in the unenlightened nations. Nothing less than this is a sufficient extension of Christian literature.

Compute the difference between the national revenues of Christian countries and those of non-Christian countries, and you will find in that difference a measure of the superior value of Christian literature over the non-Christian.

Or, think of the chief factors of modern progress, material development, social and international institutions, education and religion, and they are summed to us in the value of our commerce. The aggregate commerce of the world to-day is eleven times as much as it was ninety years ago. The cause of this vast increase, when sought in history, is found to be inseparable from the spread of new ideas, which may be justly defined as a wider diffusion of Christian knowledge.

Our Emmanuel said, "What does it profit a man to gain the whole world and lose his own soul." Those following Him have striven to save souls, esteeming them to be more precious than aught else in the whole world. These same Christians daily pray, "Thy kingdom come." That kingdom is to consist of an assemblage of souls redeemed out of all nations, and tongues, and tribes. Who can estimate the value in the eyes of God of that vast throng of His first-born? Yet the salvation of the multitudes in each of the tribes, and kindreds, and tongues must be through saving knowledge, in whose conveyance Christian literature is the main agency. The preacher speaks with comparative infrequency and to comparatively few. When a nation is born in a day, the individuals of the nation must have been previously instructed by the printed page. In the process of conversion and reformation of whole nations from the earliest time till now, a chief and abiding influence has been through Christian literature, and its value in the process can scarcely be exaggerated.

JOHN MURDOCH, LL.D., *Christian Literature Society, India.**

Literature has followed the usual course of things. A savage does everything for himself, and does it imperfectly. Civilization begins with a division of labor; with progress, work becomes more and more specialized. To this the great advance in every direction in modern times is largely attributable. Missions pass through similar stages. At the commencement the same missionary was evangelist, pastor, teacher, doctor, author, and printer.

But the Home Committees of Missionary Societies have been very slow to recognize the importance of Christian literature. It has been regarded as a *parergon*, to which a missionary might attend in addition to his regular duties. Missionaries are not commonly set apart for literary work.

The Church Missionary Society is a noble institution, managed by good, earnest men. Its "Centenary History" has lately been published in three massive volumes. Its elaborate index does not contain "Literature," as a heading. Under "Christian literature," it is only noticed that the Christian Literature Society for India published the lectures of Dr. Barrows.

The "History of the London Missionary Society" devotes a chapter to "Christian Literature in India." It thus describes how little has been done:

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* Madison Avenue Reformed Church, April 25. Read by Rev. George Robson, D.D.

"The utmost that can be said is that the Bible, or parts of it, have been translated into a goodly number of Hindu languages, and that a considerable number of Christian tracts and books have been, with more or less success, put into a Hindu dress. Many school-books have been prepared, and a few papers and periodicals provided and maintained. Yet it is hardly too much to say that a Hindu Christian literature in any sufficient sense is still practically non-existent."

Two explanations are given:

"1. Responsibility for the adequate performance has never been fully and frankly realized by the home governing bodies. . . . Christian literature up to the present has not been a fully recognized and adequately supported department of mission work.

"2. This state of things has, among other serious drawbacks, prevented the existence of a class of literary missionaries. . . . This perhaps will be one of the developments which the twentieth century has in store."

While something has been done, the supply of Christian literature in India, as stated in the "History of the London Missionary Society," is inadequate both as to quantity and quality. How could it be otherwise? "What literary work is now done by missionaries in the vernaculars is in a casual way, by busy men who, with difficulty, snatch the required leisure in the midst of other pressing responsibilities, and who are generally without adequate native help."

Home Committees recognized that schools and colleges could not prosper without educational missionaries. There are now upward of eighty of them in India; but most Societies have done next to nothing in providing those whom they have taught to read with Christian literature, to secure the beneficial exercise of the ability imparted. Truly, "the legs of the lame are not equal."

Dr. Weitbrecht thus shows the increasing importance of Christian literature in India:

"Owing to the great extension of Government education, and the pressure on mission schools of examinations and education codes, squeezing down religious instruction to a minimum, the provision of Christian literature for the army of readers is rapidly overshadowing the question of conveying a limited amount of Christian instruction to the comparatively few who attend mission schools."

Happily, although there has been past neglect, the prospects of Christian literature are brightening.

As educational missionaries are necessary to put schools and colleges on an efficient footing, so literary missionaries are similarly required. Their duties are thus described by Dr. Weitbrecht:

"Who is to watch the needs of his province, to inquire after literary workers, native and European, to suggest to them the part that each shall take, to unify and press forward the production of Christian books in each of the great languages of India? We must have literary missionaries, one at least for each language area."

The Minute of the Committee of Correspondence of the Church

Missionary Society, September 26, 1899, thus acknowledges the value of Christian literature:

"1. The committee have for some years had pressed upon them the importance of taking a larger share in the evangelization of the world through the agency of distinctively Christian literature, specially in connection with their work in China. They believe this branch of missionary labor to be second to none in solemn responsibility and in possibilities of usefulness, as being well nigh the only means, humanly speaking, by which to reach the more educated classes of Chinese society."

The Rev. Dr. Weitbrecht, one of the Society's ablest missionaries, has been allowed to give himself to literary work in India, and the Rev. W. G. Walshe has been similarly appointed to China.

The Baptist Missionary Society, since its establishment, has taken a warm interest in Bible translation. Several years ago it set apart the Rev. Timothy Richard for Christian literature in China, and it is hoped that a missionary will be given for Bengali.

This year the Wesleyan Missionary Society appointed the Rev. E. W. Thompson, M.A., to "literary work" in Mysore.

The United Presbyterian Church of Scotland, for more than forty years, has shown its appreciation of Christian literature by paying half the salary of Dr. Murdoch in India. In China, it maintained the late Dr. Williamson till his death. His successor is the Rev. Timothy Richard.

It will be seen that some progress has been made among British Societies in recognizing Christian literature as a department of missionary agency. It is hoped that one result of the New York Conference will be a like acknowledgment on the part of American Societies.

Two important fields, which it is desirable to occupy, will be briefly mentioned.

The Mahrattas.—The Mahrattas, numbering nineteen millions, are chiefly found in the Bombay Presidency. Politically, they are the most important race in India. If they were Christianized, they would prove zealous and able missionaries.

The first Protestant mission to the Mahrattas was commenced in 1813 by the American Board. It did very much for Marathi literature by establishing a well-equipped press; it still maintains the *Dnyanodaya*, a valuable weekly paper, now in its fifty-ninth year. But a literary missionary is greatly needed. The secretary of the Bombay Tract and Book Society is a retired military officer, an honorary missionary, who wrote that he accepted the office because no one else would take it. The missionaries of the American Board have taken special interest in Marathi Christian literature, and it is suggested that the Board set apart one of them as a literary missionary.

Mohammedans.—Among the forces arrayed against Christianity, Islam presents the most compact and impenetrable front.

Of missionaries now in India, the Rev. E. W. Wherry, D.D., has given most attention to Mohammedans. He has written a commentary on the Koran, a valuable tract called "The Sinless Prophet, etc." It is suggested that the American Presbyterian Board appoint him specially to labor among Mohammedans. He might first prepare a full account of the existing Christian literature for Mohammedans, showing which publications are most likely to be useful, and pointing out *desiderata.*

If the American Societies would co-operate as proposed, though much would still remain to be done, a great step would be taken in advance.

It is a truism that tracts and books are useless until they are put into effective circulation. This is the main difficulty, *hoc opus, hic labor est.* At first everything was given away gratuitously; now, wisely, as a rule all except leaflets are sold.

It is cheerfully allowed that there has been an increase in the circulation of Christian literature. The complaint is that this circulation is the work of a minority; that many missionaries do little or nothing in this respect. If all took an equal interest, the issues would be quadrupled.

1. It is granted that more is done in circulating the Scriptures than in other directions. Still, in 1898 the Madras Bible Society had to spend Rs. 11,464 on the circulation of 51,367 Scriptures, realizing Rs. 2,337. The average value of the Scriptures sold was about ¾ anna; the cost of circulation was 3½ annas. It is true that it was worth 3½ annas to put a portion of God's Word into effective circulation; but should this expensive system be continued if the work could be more efficiently done for half an anna?

The "Minutes of a Conference of Secretaries of the Indian and Ceylon Auxiliaries of the British and Foreign Bible Society held at Madras, 1896," give the folowing as the result of "Past Experience of Auxiliaries":

"ii. All have deplored the costliness of the Colportage system, it being found that the sales thus effected amount to only a small proportion of the cost of maintenance."

Both at the London Centenary Conference in 1888 and at the Bombay Decennial Conference in 1892-93, the following resolution was adopted:

"*Resolved,* That the Conference desires to record its conviction that greater economy and increased efficiency in circulating the Scriptures might be secured, if the foreign missionary societies would, wherever possible, themselves undertake this work, the expense of carrying it on being still, where needful, largely defrayed by the different Bible Societies."

The "Minutes" give the result as follows:

"iv. In almost all cases the practical outcome of these appeals and of this resolution has been extremely scanty."

2. To test the interest in the circulation of literature, a large mission field was selected, mainly dependent upon one Indian Tract Society for its supply of Christian literature. In 1898 it contained 134 American and European missionaries, and at least 63 ladies working among women. The number of native Christians was about 120,000. The Tract Society's ledger showed that, during the past year, 56 missionaries bought vernacular literature; 141 made no purchases. A gratuitous supply of evangelistic leaflets was offered post

free to any missionary. Eighty-six accepted the offer; 141 did not apply. Out of 95 stations, 61 received supplies; 34 received none. In 1897-8, 25 subscribed to the Society; 172 did not subscribe. Out of 197 Americans and Europeans only one offered a MS. for publication.

3. Scattered over India there are hundreds of thousands of educated Hindus whose reading is mostly confined to newspapers hostile to Christianity. To benefit them, a cheap monthly illustrated paper in English, called *Progress* was commenced about twenty years ago by an Indian Tract Society. Its monthly circulation is about 3,000, which, for India, is considered fair. Last year out of 857 American and European missionaries, there were 62 subscribers and 795 non-subscribers. The former showed their appreciation of the paper by taking 493 copies.

For the present state of things, the Home Committees are primarily responsible. For about a century they have gone on without requiring missionaries to state what they were doing for the circulation of the Scriptures and other Christian literature. It was perhaps supposed that every missionary would do this without any inquiry on their part. *O sancta simplicitas!* But Home Committees had sufficient worldly wisdom to require returns of school attendance, contributions of native churches, etc. They knew what the effect would be, if missionaries were allowed to go on without inquiry on such points.

The remedy was discovered fifty years ago by the Madura Mission of the American Board. It is simply requiring every missionary to fill up a return, containing the following particulars:

Number of Bibles sold or given.
Number of Testaments and portions sold or given.
Number of Tracts given or sold.
Number of other books sold.
Amount received for Bibles and portions.
Amount received for other books.

This form has been filled up regularly with great advantage to the mission. Many a young missionary would not have felt the importance of Christian literature; but the return required him to give it attention.

Missionary societies should supply ruled returns, which would both call attention to the subject and facilitate the preparation. Some zealous men are unmethodical. The forms would require them to survey their whole work, and tend to prevent any part of it from being overlooked.

The absence of a book agent at a station shows that either the circulation of Christian literature is neglected, or that the missionary attends to details himself, instead of training the native church. Every mission, in a town of some size, should have a book shop. This should be considered an integral part of the mission, and be supported by it. The limited funds of publishing societies can best be spent on the *production* of Christian literature; the cost of *circulation* should fall upon the missions. Thus divided, it would be little felt; otherwise it would seriously cripple publishing societies.

At the beginning of the century a classified descriptive catalogue should be prepared of the existing Christian literature in each of the languages with the *desiderata* under each head. A similar catalogue should be issued every decennium.

The advantages of this are so obvious, that further remarks are unnecessary.

The following resolutions, with regard to Christian literature, are respectfully submitted for consideration:

1. That missionary societies should recognize Christian literature as a department of evangelistic effort to which select men, who have shown the requisite ability and inclination, should be set apart, as in the case of education, being supported by their societies as before.

2. That the remarks regarding the Mahrattas and Mohammedans be forwarded for the consideration of the American Board and the American Presbyterian Board of Missions.

3. That missionary societies should require annual returns from their agents regarding the circulation of the Scriptures and other Christian literature.*

4. That a complete classified catalogue should be prepared of the existing vernacular Christian literature, with *desiderata* under each head.

REV. RICHARD LOVETT, M.A., *Secretary, Religious Tract Society, London.*†

I want to state as my first proposition to you, that apart from Christian missions there would at this moment be no Christian literature over a very large area of the world. Some time ago there was a fashionable shibboleth that said civilization should precede Christianity. As a matter of fact, civilization in any real sense whatever never does precede Christianity, and civilization as such—that is, the enlargement of the borders of civilized life through trade and commerce, through annihilation of space, through forces that are not in themselves Christian—has done nothing whatever to enrich the world with a helpful literature. Take for example the great British East India Company. It was in very close touch with many parts of India for a century before Carey went there. You can not trace anything in the history of that society remotely resembling a Christian literature circulated for the benefit of the people under its control. If you go to Africa and look at the history of the great Dutch company that for a still longer period was in touch with South Africa and with native life, you will find that they never lifted a finger nor spent a coin nor seemed to feel that they had the remotest responsibility to the natives, with whose life and with whose products they were in close touch, as to providing a helpful and uplifting literature. I was speaking a few weeks ago with that prince of modern missions, the Rev. W. Holman Bentley, of the great Baptist mission on the Congo, and I said to him, "Mr. Bentley, what did trade do for the natives along the Congo before the mission opened up that great waterway?" He said, "Nothing," and, as you know, it was to Mr. Bentley's labors that the reduction of the Congo languages to writing was due. Although civilization in a form has been in touch with many areas of that kind for long years, you can not trace to any of these influences anything really effective in the way of producing Christian literature.

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* The British and Foreign Bible Society cabled their delegate, the Rev. Canon Edmonds during the Conference that it supports this proposal.

† Central Presbyterian Church, April 25.

On the other hand—and this is my second proposition—with very limited means, modern Christian missions have been marvelous in the way of providing Christian literature for the heathen peoples with whom they have been brought into contact. I think the Church is coming to feel that one of the greatest achievements of modern missions has been literature. This Christian literature, imperfect and unsatisfactory as it is, is still in many respects one of the greatest achievements of the Church.

Take, for example, the history of the Serampore mission. There were side by side with Carey and the work of his literary colleagues men who gave enormous energy, enormous time, wasted themselves nobly in evangelistic service, and you can not trace their work in India to-day; but you can trace in a hundred ways the results of Carey's persistent, devoted, comprehensive literary work.

If you go to other fields you find the same story. The directors of the London Missionary Society a little over a hundred years ago sent a company of men to Tahiti. They were, in the curious phrase of that time, " Godly men acquainted with the mechanical arts," and the theory was that by their trade and handicraft, and by their power of convincing the natives of the benefits of civilization, there would very soon be established in Tahiti a self-supporting mission—a center of light and influence from which there might extend to the other islands of the South Seas self-propagating missions. Well, now, what happened? Henry Knott, a bricklayer, was the salvation of that mission, and he was the salvation of it because he was led very soon to see that little or nothing could be done with those people until the preaching of the living voice was supplemented by the abiding influence of the printed page. Thus he was slowly led to make the chief work of his life the preparation of the Tahitian Bible and Tahitian summaries of Christian truth, and it was these, rather than the evangelistic work of the preacher, that ultimately made that island a center of light for so many places in the South Pacific.

You have the same lesson taught from South Africa. I am not for a moment seeking to undervalue evangelistic work in the mission field. From the first, the two potent forces in the life of the Christian Church have been the living voice and the printed page. We sometimes forget that this has been so from the first, and it is of Divine appointment. I am here to say that I believe most firmly, and I hope one of the great influences resulting from this Conference will be more and more to impress upon the Church this conviction, that the great missionary weapon of the twentieth century must be a literature saturated with the gospel, and efficient for the proclamation of the Christ.

I say that if you go to South Africa you find the same law holding. We had in London not so long since one of the greatest trophies of modern missionary effort, the man, Khama, the great Bechuana chief, the man who unfortunately has been led to believe that civilization, apart from Christianity, is more willing to sell him bullets than Bibles, more eager to get drink into his country than it is to establish schools or develop collegiate education. Now Khama is a trophy of the great work of Moffatt, and Moffatt's greatest work, that which will be most permanent in its influence over the great Bechuana tribes, so far as we can judge it to-day, is the literary work enshrined in a form which appeals to the Bechuanas' sympathy and intellect in association with the Word of God and the fundamental doctrines of the gospel.

My third proposition is this: The achievements of the missionary church in Christian literature do not deserve at the present moment to be considered as anything more than elementary, and I say that avowedly and in the light of those wonderful achievements. The Church has served the apprenticeship for a great service which she has yet to do in the future if it is ever adequately to be done.

Some time ago I was talking with one of the ablest of our Indian missionaries, and he quoted to me a number of statements from missionaries of ten or twenty years' standing, as well as from members of the Brahmo-Somaj and others, who had this strange burden for their theme, that positively one of the hindrances in India at the present moment to the spread of the gospel is the inadequate nature and the imperfect character of much of the Christian literature which has been printed. Well, the explanation to those who know the facts is very simple. I have noticed that the Church at home is always very ready to appropriate the glory of a successful literary work accomplished by a missionary or a band of missionaries. But I am here to say that one of the difficulties in the way of the administration of modern missions is this: That there is hardly a governing board of a missionary society, there is hardly a constituency of a great missionary society either in America or in Great Britain which is prepared adequately to support the burden of literary labor. That is the problem which is before the Church of to-day. Since Dr. Murdoch's paper was written, the missionaries of all the different denominations in South India at their meeting passed unanimously a series of resolutions of which the burden is just this: There is greater need to-day than ever for Christian literature; the achievements of the past in this respect are at the best very imperfect, and hence the different boards of directors at home should give more attention to this work, devote more funds to it, and endeavor to secure abler native agents to work in co-operation with the missionaries, who, from their long residence in the country and their acquaintance with the different vernaculars, are best fitted to guide and to develop the production of a literature like this.

The great principle in all fields is the same: that we should drop the haphazard method of the past; that we should endeavor to conduct the preparation of Christian literature on thoroughly scientific principles, and that we should be prepared to devote to it—and this end of it is the practical question—we should be prepared to devote to it very much larger sums of money and a very much more intelligent attention and study than the Church at home has ever yet given.

I was at a debate not so long since where the other view was again and again emphasized, that it is the work of the missionary society to preach the gospel; not to provide literary missionaries. Well, now, I venture to say to this meeting that this is a misreading of the experience of the past and it is a failure to appreciate the greatness of the present. One has at a time like this the vision of a great opportunity. Oh, if the Church at home could only realize that God is placing in its hands to-day a weapon of absolutely incalculable influence in all the great mission fields! If you take our own English literature, saturated as it is with Christianity; if you take books like "Paradise Lost," like the "Pilgrim's Progress," like any of those great Christian classics that have become part of the life-blood of our common Anglo-Saxon nature, and which are, as I say, absolutely incalculable in their influence here, you have the measure of the opportunity abroad now before the Christian Church. But it can only be made effective as the Church at home realizes that this is not a matter to be left to this or that missionary in the different outposts of the field, or in the great centers of missionary life; it must became a question of home policy; it must become a question of vital importance to the missionary enterprise; and when it becomes this, I believe, as I firmly hope, that the twentieth century will see victories in the mission field as far beyond our wildest dreams as our achievements are beyond the dreams of those who founded the great modern missionary societies a century ago; and if we give ourselves to this work in faith and in zeal, God will honor and bless it beyond our largest anticipations.

CHAPTER XXVII

PERSONAL PRESENTATION OF THE GOSPEL

Manner of Presenting the Gospel—General Work for Women—Personal Dealings with Inquirers—The Evangelist's Qualities.

Manner of Presenting the Gospel

REV. W. F. OLDHAM, D.D., *Missionary, Methodist Episcopal Church, Malaysia.**

The subject assigned me is "How to present the gospel to non-Christian hearers so as to persuade and win." I thank the framer of this subject for the delicacy of the wording and the implications of the phrasing.

The good news of a Deliverer from sin is to be sounded in the ears and offered to the understanding of "non-Christians"—those who have not yet learned the Christ—not merely "for a testimony," using them as an incidental means of bringing good to the speaker and the cult of which he is part, but so as to "persuade and win" the hearers to the light and the power of the good word of Him who is preached to them.

The question is, how is this insistent, urgent gospel of Christ to be presented so that it may "persuade and win."

1. The presentation must be level to the understanding of the hearers. "Faith cometh by hearing." But the hearing is not merely of sounds falling upon the outer ear, but reaching the inner mind. Here, therefore, is great call for skill and thorough knowledge of the people addressed. Each people has its own mental characteristics. Ideas can only be adequately conveyed by him who has a knowledge of the mental processes that obtain among those with that particular type of mind. The preaching to a South Sea island congregation must necessarily be very different from that to a philosophical Hindu audience, or to keen, rationalistic Japanese hearers. Nor is the method to be varied merely along such wide lines of cleavage as separate the savage or semi-savage from the men of cultivation, though of differing civilization and alien faith. Among the different grades of the same people there is necessity for very different presentation of Christian teaching. The dreamily introspective, poetic-minded, hazily philosophic hearer of the Hindu schools in India can not and must not be approached as the poor, semi-starved, overborne people of the lower castes, nor as the assertive and somewhat blatant young men who pour out of the Government schools. Nor are the grossly materialistic lower classes of China to be reached by the same methods as those that may be expected to appeal to men of education.

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* Carnegie Hall, April 24.

Surely there is reason, therefore, for a closer determination and a more thorough preparation than ordinarily obtains in missionary preaching. Even the missionaries themselves are in many cases too largely under the dominion of the belief that all that is necessary is "to preach the gospel," without recognizing the exceeding skill necessary to rightly divide the word of truth. It is often forgotten that the gospel is all-comprehensive, suited to all needs, but must be applied to the special wants of any given community. There is the well-furnished dispensary for the healing of all human ills, but the untrained hand taking down the same medicine for all classes of patients could scarcely be expected to effect much good. No more delicate nor discriminating task is there before the gospel preacher than that of suiting his methods and his message to the differing aptitudes and wants of his hearers. There is, therefore, one initial duty upon the missionary societies to choose trained men, and, further, to afford their candidates, when chosen, the opportunity to familiarize themselves with the religious thinking, the habits of mind, the traditions, and the history of those to whom they go, and to provide for such oversight of the further diligence of the missionary along those lines when on the field at work, as will insure intelligent and effective gospel presentation. The crying need of the American missionary societies, at least, is this preliminary training of the missionary. As it is, the great portion of the men and women are chosen without any reference to whether they are to go to the interior of Africa or to Japan, with the merest smattering of knowledge concerning the religion, the mental habits, etc., of the people to whom they go; and on reaching the field, they are, for the most part, so engulfed in multitudinous drudgery, that I make bold to say the first five years in the mission field are of very doubtful value to the people among whom they appear. Much money is wasted, many precious years rendered abortive, many earnest minds discouraged and eager hearts chilled by the manifest impotence arising from lack of thorough preparation. The churches must provide suitable training-schools, or attach missionary departments to the existing theological schools, if we are to cease blundering.

2. Again, the preacher must avail himself of all truth already in the minds of his non-Christian hearers. All truth is Christian, and, whatever its secondary source, comes primarily from Him who lighteth every man that cometh into the world. There are not two sources of truth, but one. Let the preacher therefore sincerely and generously give the largest possible credit to all existing truth in the systems under which his hearers have been trained. Christianity does not ask for a "*tabula rasa*" for the writing of its golden words, but seeks rather to present Him as the "fullness" and the "fulfiller," who is already everywhere present in all the faithful in the measure in which they hold religious truth and spiritual values. Every grain of unacknowledged truth in the mind of the hearer is a mountain obstacle against the usefulness of the unknowing and intolerant preacher. Here, again, I would point the necessity for the training of the preacher in the knowledge of the faith to whose adherents he preaches. In the denomination to which I belong, of all our theological semi-

naries but one gives any but the most perfunctory attention to the study of the alien faiths, and yet scores of men go from these non-fitting schools to all the mission fields of Asia "to beat the air" through years of straitened and constricted service.

When the preacher is a foreigner, very great delicacy is necessary to avoid hurting the national feeling or race prejudices. Whatever the facts, a flaunting of the superiority of one's own people and their ways as over against the "effete East," can never pave the way for that lending of the heart to the power of the message which alone is the paramount object sought in all preaching. It goes hardly with the heavenly message when the earthly messenger appears in any way an alien in thought and in national affinities; and when the smoke from the funnel of a gunboat is constantly seen on his horizon, and the loss of a province or two is the penalty of any physical violence done to him, the non-Christian hearer can not be blamed for violently disapproving of any expressed or implied exaltation of foreign lands over their own, nor for doubting the self-sacrificing motives that inspire the preacher. When the hearers are ambitious Japanese, or contemptuous Chinamen, or fanatical Muslims, or the secretly aspiring young men of India, the need for greatest delicacy is imperative. There is room for wide divergence of opinion, but I am persuaded that he is the best missionary, who, when he reaches the people whom he is to serve, ceases to be an Englishman, or an American, or a German, in one great engulfing desire to serve those who henceforth should be his own.

If those be the characteristics to be sought in the order, manner, and form of the message, there are some *desiderata* in the inner content of the message that can only be supplied by the inner life of the messenger. There can rarely be persuasion and never heart contest without deep earnestness in the preacher.

"Send us teachers with hot hearts," said a heathen delegation, appealing to John G. Paton. "Hot hearts" give currency everywhere to the minted words of the Scriptures, and though the form of expression may vary and ought to vary with different peoples, the fact of an intense and heartfelt concern in the hearers and belief in the message, can never be absent, if we are to prevail.

Much, too, will depend upon the presence of a deep sympathetic love. We win not, because we love not. Attempt to disguise it as we may, if there be in us any secret contempt for the people, any lofty feeling of haughty superiority, any idea of comparative worthlessness in the race, or poverty of salvable material in the persons addressed, the message is without power, and rarely effects anything. How often have we been amazed at the comparative unfruitfulness of splendidly equipped men, while again others, with no special mental outfit, seem to have found the secret hiding-places of power and the most stubborn oppositions have broken down before the love-persuading earnestness of men who came from mounts of vision where they looked upon God that they might learn to look with conquering compassion upon the sore needs of their hearers. How well do I remember a humble man of God who had but halting knowledge of the language, and whose intellectual compass in any language was not great, who, yet, among the hardest oppositions, laid such hold upon the hearts of his Muslim hearers that many of them were secretly won to faith in Jesus Christ, and several made open profession of their faith. One weapon he wielded. More effective it was than David's sling, or Shamgar's ox-goad. He attacked the oppositions against his Lord—he defended his loyalty to his Master, with such yearning love for the opposers that he rarely failed to win. In the absence of this love, the man, however splendidly furnished otherwise, would much better return to his own land where he may do less harm even if he do no more good.

And last, but all comprehensive, the missionary preacher needs the fullness of the Holy Spirit—the secret of the hiding-places of God's power. For the Spirit is He who is the illuminator, the quickener, the energizer of the spiritual life among all men. Though there be all knowledge, personal amiability and eagerness to win, unless there be added that inexpressible something, that ineffable, mysterious but all-compelling energy—the preaching will be largely in vain.

Follow the records of missionary triumph, and see how always it is men bedewed with the Spirit's presence and anointed with His power, who have been the great conquerors, from Peter at Pentecost to the humblest native worker who in teeming India or China gathers his countrymen into the church by the score. How came William Taylor, in unfamiliar South Africa, speaking through interpreters, to gather native converts by the hundred; or years after in more difficult Bombay, still through interpreters, to win Parsees, high-caste Hindus and Mohammedans, as well as godless nominal Christians to humble surrender to Jesus Christ? Read the thrilling story of the Baptist Ongole mission, or the even more fascinating tale of how at the Adjudhya mela in India, Missionary Knowles, with a band of bowed and weeping native helpers, saw scores of Hindus of all castes and conditions seek the Lord Christ with an abandon and depth of earnestness not to be exceeded in a revival in any Christian land. This great company knows of hundreds of others who have been victorious "turners of the world upside down." These have seen opium smokers of China saved; proud, conceited *literati* awed into humbleness; gross clod-bound coolies touched with the power and the grace of the invisible. Contemptuous Brahmans of India have humbled themselves; fierce Muslims have cried for mercy at the cross; the poor have been uplifted; the lofty brought low; the sinful and the sorrowing have been gladdened; and the oppressed and bowed in heart have been joyously set free. And all this, brethren, not by the might of human knowledge, nor by the power of human eloquence, but by the Spirit of the Lord God reincarnated in human hearts and so preparing and pervading the message that came from them that before our eyes thousands in all lands have yielded themselves to the power of the invisible God. Again the message sounds in all our ears, to be individually realized—"Tarry ye until ye be indued with power from on high." The all inclusive need of the preacher in foreign lands is to be a man Stephen-like, "full of faith and the Holy Ghost"; then shall the gospel preached through his lips "persuade and win."

MRS. W. M. BAIRD, *Missionary Presbyterian Church, U. S. A., Korea.**

Christ left no directions for the establishment in unevangelized lands of institutions for the teaching of foreign languages, science, and art, or for the introduction of even medical science upon a large and absorbing scale. That He did not do so, can not be taken as evidence that He discountenances such departments of work, but rather that He values them only in proportion as they contribute directly to the salvation of souls. And this brings us to a difficulty at the very beginning of an attempt to treat evangelistic work as a department of foreign missions. In the light of the simple directions given us during our Lord's last moments upon earth the accepted classification becomes reversed, and foreign missions become a department of evangelistic work. Educational, medical, literary, and benevolent enterprises become not forerunners, nor contemporaries, but attendants upon the one supreme object of saving lost souls. And the introduction of educational and benevolent enterprises into a community not yet surrendered to Christ, may be regarded as a positive detriment, insomuch as the fat, well-fed, well-read heathen is less accessible to the gospel, than the poor fellow who has nothing, knows nothing, and so responds gratefully to the touch of a friend, and learns with a great throb of heart-hunger that there is One who loves and cares for him. Now as then, the friendless and the poor hear Him gladly.

First, and always first, is the work of presenting and inculcating the gospel; and yet, believe this as firmly as we may, there are some hindrances in the way of giving evangelistic work its rightful place in foreign missions, which it may be worth our while to consider.

For several reasons evangelistic work is the most difficult of all work to do. In the first place, missionaries are often more poorly equipped for this form of service than for any other. We go out to a heathen country trained to treat and care for the sick, able to carry on schools and colleges, to introduce trades and industries, fitted to do acceptable literary work, or with a good organizing faculty that may even result in the establishment of churches. But in the infinitely more delicate and difficult work of dealing directly with human souls, many of us are awkward and unskillful.

Something stands in the way of asking with ease the straightforward question: "Have you heard of Jesus, and do you know that in Him is your only hope of salvation?" And lovingly and tactfully to press the matter in the face of indifference and rebuffs, we find proportionately hard.

Another very great hindrance to prosecuting purely evangelistic forms of work, is the very often more or less imperfect acquirement of the native language by the missionary. No other department of work suffers so much at the hands of the man or woman who has not mastered the vernacular. With the help of partially trained natives, such a one may establish schools, prescribe for the sick, direct orphan asylums or other institutions, and even attempt literary work; but if we are rightly to divide the Word of truth to listening people whose very lives depend upon it; if we are to reach those hidden springs of feeling and trust which bubble up silently in every human breast, we must do it by the free use of their own mother tongue.

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* Carnegie Hall, April 26

The remedies for these two hindrances readily suggest themselves: No missionary, man or woman, should be sent out without a definite training in personal work for Christ. Before leaving home, missionaries should learn to master all false shame in approaching other people on the subject of their soul's salvation. They should have already reached the point where they are willing to be all things to all men, if thereby some may be saved. No one need fancy that personal work will be easier among a heathen people than among those of his own language and race. The mission field is no place for experiments that can be tried in the home land. All should learn to handle the Bible as the sword of the Spirit. They should study it with reference to the soul-needs of others, and expect to wing their shafts entirely from its pages.

Again, the mastery of the native language is essential. To young missionaries, eager, vigorous, and anxious to begin work at once. this study is often exceedingly irksome. And the temptation is strong, after the acquirement of what is euphemistically styled "a working knowledge" of the language, to abandon sustained effort, and use time and energy in something more clearly fruitful. But such a course is little short of self-murder from the standpoint of successful evangelistic work. A fixed determination to acquire the native language with something very like the ease and correctness with which they use their own mother tongue should characterize the mental attitude of all missionaries until the goal is reached, even if it takes the whole of a long term of field service.

Given thorough previous training in work for souls, and a good knowledge of the language, much of importance yet remains in the manner and method of presenting the gospel. How not to do it, might easily occupy a number of pages. Above all things avoid appealing to false motives. I once knew a class of women who were gathered together for daily Bible study. The attendance averaged between twenty and thirty. They learned Bible verses and hymns, and showed a pious spirit that warmed the heart of their teacher. Yet they vanished into thin air when Christmas and New Year's passed by without bringing them substantial gifts, and no expenditure of effort afterward ever sufficed to bring them together again. Motives are so mixed in the mind of the Oriental, and so very little suffices for an inducement, that too great care can not be exercised. In a missionary community of considerable size, where missionary work has been prosecuted for a number of years, it was discovered that without exception the native church was made up of the servants and their families, and the various hangers on and dependents of the missionary establishments. Certainly, while we ought to expect that those connected with us should become converted to Christ, yet a church made up entirely of such, can not be said to have struck its roots into the soil! When heathen people begin to flock to us, not because they receive education, or employment, or whole or partial support in any way, but because we have for them the Word of

Life, then have we at last the right to shout as we journey, "Deliverance has come."

The presentation of the gospel, to be effective, should be in conformity with native custom, and in the spirit of Christ. Women especially, who have been trained in evangelistic methods at home, will have much to learn in most Oriental countries.

Among the methods which hold an honorable place, are itinerating and chapel-preaching. The use of the first term does not imply a mere covering of the ground in order to reach a given place within a given time, which can hardly be called in itself a method of evangelistic work, but a journey consisting of series of stops where a hamlet, house, or single individual offers an opportunity to sell books, or to drop the good seed of the gospel by word of mouth. Personally, I value no evangelistic method so highly as personal conversation. Nothing else admits so much faithful and persistent projecting of one's self upon the hearer; no other method brings the preacher and the people so close together, and it must be added in consequence, that no other method necessitates so much personal piety and consecration on the part of the missionary. The people are very largely illiterate, and the printed page may have little of convincing power for their dull minds. They are not accustomed, probably, to the spectacle of a man speaking in public, and although they may understand his words, they are very apt to know little or nothing of what he is saying; but the living epistle, they are as quick as the quickest to read.

After the first period of evangelistic work, that of proclamation, is past, and a good Christian constituency is secured, comes the exceedingly important period of inculcation, when Bible classes for the further instruction of believers, and schools for the training up of a native ministry, are of the greatest importance. Now, if from lack of workers, or from lack of appreciation of the situation, or for any other reason, the people are left unshepherded, only partially looked after and taught, the missionary may confidently expect but one thing, and that is, that the evil spirits which have been cast out will take to themselves countless other spirits more wicked than they, and re-entering the place which they had left, will make the last state of that poor people worse than the first.

In establishing such classes and schools, which may be considered as the beginning of a lasting church organization, some things will need to be carefully weighed. Are the attendants upon your classes to be fed at mission expense, and their traveling expenses for one or both ways to be paid by the missionary? Are your schoolboys to drone every hour of the day over their books, with idle and flabby muscles, living at a much better rate than they ever did in their lives, while their bills are all accommodatingly paid by English or American money? Are they everlastingly to take in, and never be expected to give out? Such a course may be easier for the missionary, more pleasing to the native, and much more conducive to a flattering attendance, than if the missionary insist upon self-support.

From the beginning, and this is the conclusion of the whole matter, let the missionary never fall back from his high hope of establishing a native church, self-supporting, putting up its own church buildings, paying for its own native pastors and literature; a church self-propagating, furnishing its own evangelists, pastors, and teachers, men mighty in the Scriptures, able to rightly divide the Word of Truth; and lastly, a church capable of self-government. Difficulties there are many and great in the way of the accomplishment of such a purpose, but the promises are to him that overcometh, and the power is of God.

REV. HENRY RICHARDS, *Missionary, American Baptist Missionary Union, Africa.*[*]

I ventured in 1879 among a people that had no literature, no dictionaries, no grammars, no books of any kind, and yet had a splendid language. The business of the missionary was to reduce this language to writing. We read: "How shall they preach, except they be sent?" But, how shall they preach except they can talk?—and the chief business of the missionary in going to such a people is to learn the language. Without the language we are not able to do anything. We began to try to learn it, but it was very difficult because there were no books, and not even a man who could speak English as well as this language, so as to interpret. I was the only missionary at that time among the people; I began to try to talk to the people, but what could I say? I had men with me for whom I must buy food. I would look at the food or the fowls that they brought, and I would hold open a piece of cloth, and measure it with my hands, and if they thought it was sufficient, they would accept it; if not, I would measure off more cloth until they assented. That is how we began literature in the Congo region. But we could not preach the gospel in this way. We must learn the language. I took a notebook, and every word that I could hear distinctly I wrote down, and wrote down the meaning underneath. In this way I had quite a notebook full at last of words and sentences. As I now look over them, I am very much amused. I noticed there was great affection between the mother and the child, and I thought I would like to get the word for "mother." I thought at last I had it; but a short time afterward I found out the word meant "a full-grown man." We went on this way until we were able to talk with the people about ordinary matters.

It is not a barbarous language, as we hear some of the African languages are, without much grammar in them. I venture to say I can preach better in the Congo language than in the English.

At last we began to talk to them about the creation, and found they knew God. They knew God as a Creator, but they said: "God doesn't love us or care for us," so they worshiped idols, and used their charms to keep away evil from them. It seemed necessary to teach them the Old Testament, and to teach them that God was good and they were sinners.

I went on in this way, but they would not acknowledge that God was good. I remember one day I was trying to show them that God was good. There is an insect in that region called the "jigger," which burrows under the toe-nails, and multiplies if it is not taken out. One day a man said to me: "You say God is good!" I said:

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[*] Central Presbyterian Church, April 30.

"Yes; I do say He is good." "Well," said he, "then who made the jiggers? You stop talking!" They ask many questions not easy to answer. We went on this way teaching, for six and one-half years and there were no Christians. I saw no change. We suffered much from fevers. At last my wife was obliged to go home. She was quite willing I should stay and preach the gospel. Many of the missionaries, as you know, died in a very short time after arriving there. We had no comforts, no proper houses to live in, and some of us began to question whether we had not gone out too soon, and whether we should not have waited for civilization to be introduced.

When I began to get better, I thought: "Why was it that in the days of the Apostles, they preached, and souls turned from dumb idols to serve the living God?" In reading the gospels, and reading the Acts of the Apostles, I found out I had been making a mistake. I had not been preaching the gospel. Someone said to me, when I told them that the people did not feel themselves to be sinners: "Translate the Ten Commandments. Do not you know it is the law that convinces of sin?" "Yes," I thought, "that is true." We say easily enough here: "Lord, have mercy upon us, miserable sinners," and it is quite true, but we don't feel it. When I told them they were sinners, they did not like that, as we had to use the word which means "bad people." They were very angry. They seemed to have no conscience of sin whatever.

After translating the Commandments, I read them to them. To my delight they said: "Yes, those Commandments are good." And another thing they said: "And we keep them, too." I said: "How can you say that? 'Thou shalt worship the Lord thy God!' Do you do that?" "Oh, yes, we do." I said: "It says: 'Thou shalt not make any idols.' You have idols here with you. Do you keep that commandment?" "Yes, we do." Then in regard to stealing. There was a man that had stolen from me. I said to him: "Thou shalt not steal; have you kept that commandment?" He said: "Yes." I said: "How about the hammock that you stole from me?" He said: "That is not stealing; I only took the hammock to the town." Then he became very angry, and broke up the congregation. And they went away. Then I came to the conclusion that I should have to preach the gospel; the law wasn't the thing. I began to translate Luke's Gospel, and immediately the people were interested. They listened with great attention when they heard that Jesus, the Son of God, came down, being born a baby, growing up to be a man, and going about doing good. As I went on from day to day in translating, I got on as far as the sixth chapter of Luke, and the thirtieth verse. Then I had a great difficulty. The people were notorious beggars. They wanted everything I had; one a blanket, another a knife, another a spoon, and so on. The verse reads: "Give to every man that asketh of thee." It occurred to me to pass over that verse in translating. But my conscience began to accuse me; and the question was a great trouble to me. People were coming to the station now to hear the Word of God. It was the gospel they were interested in. I went in my room to pray about this matter. The commentaries I had did not give me much help, and I did not know what to do. It occurred to me: "You begin again at the beginning of Luke." So I began once more at the first chapter and thought it would give me time for consideration. And at last, after about a fortnight, I came back again to the thirtieth verse, and I made up my mind that Jesus meant just what He said. And I read it to them. As soon as I had finished they were very glad; that was the most interesting sermon they had ever heard, and they came and said: "White man, give me that; give me that." There was one consolation; I had very few things then. I gave them the things they asked for. This went on for a day or two, and I began to think: "Where will this end? What will become of it?" And on looking through the window I saw the chief's son, and the people were showing the things, and a man was saying: "I got this from the white man." Another said: "I am going to ask for a thing like that." The chief's son said: "No; buy the things you want; you will take away all that the white man has." And from that time on I had to give very few things away.

This work on the Word of God went on until I came to the crucifixion of the Lord Jesus; then the climax occurred when I told them: "You say that you are not sinners? There is Jesus dying for you. He never did any wrong, but died for your sins, and for mine." Then I could see that the Holy Spirit was convincing them. It is still the Holy Spirit that is convincing of sin.

So the work has been going on, sinners have been converted, ever since; and now we have 1,500 church members at Banza Manteke. All over Africa the work is prospering.

General Work for Women

MISS A. E. BASKERVILLE, *India; Missionary, Baptist Church in Canada.**

(a) Itinerating and Bible or tract distribution.—One missionary thus describes the opening of touring work on her field: The preachers and pastors began to request that we come to their villages, "We can not talk to the women, do come and help us," they pleaded, and thus the touring began. With one or two Bible-women, I would take up my abode in a chapel or school-house at some central point, for two or three weeks. Every morning we were off to one of the many near villages and back for a noon-day children's meeting, followed by a Christian women's meeting, after which the afternoon was spent among the heathen women in the homes, and the evenings were given to general Bible class. In this way, we visited all the churches on the field, and managed to accomplish a good deal in their immediate neighborhood. I make my home in a house-boat, when I go for long tours of a month or more. This district is well supplied with irrigation canals, and there are many villages along the banks of the main waterways. We visit in these, staying one, two, or three days, as the work demands. Inland there are small canals branching from the main canal, and into these we put a small rowboat and are pulled or poled along to the more distant villages.

In the early days it was quite a task to get work started in these villages where no white woman had ever been seen before. Our usual plan was to walk slowly down the village street hoping that some one would speak to us, thus opening the way for conversation. Sometimes a potter at work in an open yard would give us an excuse for standing and talking, or a tree all in flower would offer an opportunity to ask a question, perhaps of a woman in a doorway near by. By the time a number of questions had been asked on both sides quite a crowd of women would gather and we would be catechised—our sex, age, reason for being unmarried and so on—then the question for which we had been waiting: "Why have you come here? What is your business in our village?" We would reply that away in our country we had heard that they were worshiping idols of wood and stone, and that we had come to tell them that these idols are nothing, and that there is but one true God, and perhaps suggest that if any of them had a shady veranda we could all sit down and hear about this one true God and the one way of salvation. If we had succeeded in winning their confidence a bit, one of the women would lead the way to her veranda or to her cow-shed, or to her back yard, and we would all sit down, and the hymn-book and the Book of books were gotten out, and for two, sometimes three, sometimes four hours we worked on (the Bible-woman and I taking turns). Six months or a year later on revisiting the village we usually found many who were ready to call us to their houses. Of course it was not all such plain sailing. There were villages where the men folk were ugly, abusing the women if they even looked at us, and there were other villages where, perhaps, one orthodox old woman would set her face against us, and not a hearing could we get.

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* Calvary Baptist Church, April 24.

It is pleasant in going from village to village to meet and be recognized by women we had met and talked with the year before. We went to our old haunts, and after asking after everybody's welfare, we would ask: "Well, do you remember what we talked about last year?" Some did, more did not, and at best it was a very vague, imperfect remembrance. So we begin again, and tell them the story; and as it was last year, so it was this, God gave us an abundant entrance into many a village, and we had large audiences. In one large village where we had an exceptionally good time a mother expressed regret that her daughter was not present, "for," said she, "after you went away from here last year, she couldn't talk of anything but you." And the sister near by said: "she prayed to your God, Jesus Christ, every night before she went to sleep." Here was a grain of comfort, a seed dropped in a dark, yet loving heart.

A lady missionary says that the very sight of the tent sets people thinking. It reminds them that the missionaries come to teach that there is only one true God. One day an old man asked her who provided funds to buy tent and traveling outfit, and to pay expenses of travel from place to place. This gave her an opportunity to explain to the crowd of women around what the love of Jesus does. They were all very much interested as she explained to them how the people who love Jesus thought about them, and wanted them to know and love Him too. They concluded that nothing in their religion teaches them to think about other people in this way.

In the distribution of literature, wherever practicable, it is better to sell than to give it away; that for which even a small price has been paid is more carefully used and treasured. Bright-colored bindings have proved a great attraction. Though such a small proportion of women can read, many have little boys or girls who read to them. One old woman who had been baptized but a few months, bought Scripture portions, in spite of the fact that she could not read herself, nor could anyone in her household, nor in the whole village. But, joining with five others, she called a heathen priest from a village three miles distant. They paid him half a quart of grain apiece each night for four nights to read the books to them. They were read in the street where everyone could come and hear.

Another woman was much interested as the missionary and her companion read and sang about the Prodigal Son, and said she wished they would write it out for her. She gladly bought a copy of Luke's Gospel, so that her boy could read the story to her.

(b) The benefit of general "Lecture Meetings."—India's non-Christian women are not sufficiently advanced as yet to benefit very much from public "lecture meetings," as we understand the term. When Christian women meet in village school-houses or chapels to be instructed in Christian living, Christian work, temperance, hygiene, the training of children, and other important topics, a few heathen women might muster up courage to venture in. But to reach them with Christian truth, the missionary must go to their homes. In their own quarters large audiences will collect in some shady place or under some convenient shed or veranda. Non-caste women and those of the lower castes will gather in still more public places, sometimes in the street. A missionary says: "In some villages the women begged us to come again in the evening, and we found that, after the evening meal was over, they would sit for hours in the moonlight, listening."

(c) The value, or otherwise, of singing and exhibiting lantern views.—It might be going too far to say that no young woman who can not sing should be sent to India as a missionary. Yet the attractive power of the gift can scarcely be overestimated. That singing has an important place in the work, is the universal testimony.

Pictures illustrating our Master's earthly life help wonderfully in fixing the facts in the memory of the women. The picture rolls used to illustrate the Sunday-school lessons in Christian lands have done good service in this way; but caution must be exercised in the use of them, as the ignorant women in the villages are apt to misunderstand and think these are new objects for worship.

(d) The co-operation of native pastor or evangelist.— In the beginning of itinerating work among the women on a field, the native pastor's co-operation may be necessary in introducing the missionary to the Christian women in the villages. Afterward the pastor's wife, if an educated and capable woman, can usually render very efficient help. The presence of the missionary in the village (though she is only a woman) will often attract large crowds in the streets; and if accompanied by an evangelist he can engage the attention of the men while she and her Bible-women talk to the women.

Her presence, too, will often give the native worker courage to make an extra effort in behalf of unbelievers who are higher in social standing than himself. In some cases the missionary times her visits so that she may find the women when the men are away at work in the fields, and under such circumstances the presence of a man would be a hindrance, rather than a help.

MISS JESSIE DUNCAN, *India; Missionary, Presbyterian Church in Canada.**

We are finding opportunities for service in India which were not granted our predecessors. Everywhere wide open doors invite us to enter and possess the land for Christ. The children may be reached through their desire for a secular education, while calls are coming from Hindu and Mohammedan homes, which for centuries have been closed to the light, and now we are free to enter these and teach their inmates those truths which are able to make them wise unto salvation.

1. We will speak first on methods of presenting Christian truth to children. On account of caste prejudices among the Hindus different schools for different classes of girls have to be maintained, but Mohammedan girls will come into each of these schools, as they usually attend the one nearest their home.

The smaller children will need to be taught the Bible orally, and for illustration, a small supply of objects such as are used in infant classes at home, a blackboard and colored chalks, may be successfully used. We must educate the children through the eye as well as through the ear; we must excite their curiosity and impel their attention, not by scolding or beating them, but by the magnetism of a well and tactfully taught lesson. We should aim at giving each child a clear knowledge of the way of salvation; we should teach them also the main facts of the life of Christ, and hymns, of which they never tire. A shortened form of the ten commandments is reviewed almost daily in our schools, while one carefully selected verse of Scripture is expected to be so well learned through the week, by the pupils, that they may repeat it without mistake to the missionary on the Sabbath. At times we also teach them answers out of a simple catechism, or some beautiful hymn.

In all our schools we are, however, able to advance beyond this elementary teaching and have Bible classes. Each child as soon as she is able to read is required to provide herself with a Bible, and all such are promoted to the higher classes and taught separately. We must, of course, teach these girls the life of Christ in a more perfect way than they have hitherto learned it; and how shall we best do that? We have tried many ways, but no method has given as much satisfaction as one largely adopted in our mission during the last few years; viz.: teaching according to an analytical outline. We have a complete story of the life of our Saviour taken out of the four Gospels, from the first words written by John telling the divine origin of the Word, to the last recorded utterance of the evangelists. To teach this has not proved such a gigantic task as would appear; for we have found that it can be accomplished in a year, or even less time, when the lessons are given day by day. Large charts containing the same analysis hang on our school walls and not only serve to give the pupils the names and places of the different lessons, but also make reviews a simple matter. Handbooks containing the same lessons are given to the scholars that they may prepare their lessons at home. To illustrate these lessons we gathered together as many large colored pictures as we could, carefully mounted them on cloth and grouped them together by sixes in the order of the lessons on the chart. A good map of Palestine is also necessary for this kind of teaching.

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* Calvary Baptist Church, April 24.

It is not much wonder that teaching in this way and applying every lesson to the hearts and lives of our pupils, we are often cheered by a pupil whispering: "I love Jesus, Miss Sahib, I never mean to worship idols any more."

Other parts of the Bible should be taught to advanced pupils. They are fond of Old Testament history; and once I had great pleasure in taking up the Acts of the Apostles with two of my classes. To illustrate this I secured a book full of good pictures, and with this and our Bibles we began studying that wonderful history of what Paul and the other Apostles did, aided by the Holy Spirit of God.

This kind of teaching excludes the use of heathen pundits or teachers; and I would like to say here that I strongly disapprove of allowing a heathen man or woman to teach the Bible, as is sometimes done where Christian teachers are not available in India. But along with this a difficulty comes to mind which has often presented itself in the work there. There are women whom we know to be Christians, who, at least, give every indication of being such, but who, on account of the many things which hinder, are not baptized Christians. Would we be justified in allowing any such to teach the Bible in the schools, or must we enforce silence until they are openly avowed and baptized believers?

2. Work among women.—A large number of women in India live in the seclusion of the zenanas, having almost no intercourse with the outside world; and were it not that the lady missionaries and their helpers are allowed to enter into these homes, this class of women would be wholly unreached and untaught.

We all recognize the temporary nature of zenana work, but believe that as long as the seclusion system, child-marriage, and kindred evils prevail, which compel the children to be taken out of school at an early age, this kind of teaching will be necessary. It is no longer necessary, however, for us to conceal our true motives in teaching the women to read. The women know and accept as inevitable the fact that in order to be taught to read they must also take Scripture lessons and learn to read the Bible. This is often looked upon by them at first as a bitter pill, yet by God's blessing it does not always remain so. Oftentimes the most bigoted women become at last the most earnest students of the Bible.

For the oral lessons which will need to be given first, pictures will be found as good a medium for imparting the truth to women as to children. But as there is a power in the beautiful words of the Bible, which is not in human speech, if the attention of the women can be gained while we read, this is preferable to wholly telling the lesson story ourselves.

The women who thus receive us into their homes make us sharers in their joys and sorrows: and as personal influence the world over is the strongest influence, so we can often best teach these women by showing them that we are their friends, not by insisting on the regular lesson when heart and mind are stirred with unusual emotion, but by speaking words of comfort and cheer, and by having heart-to-heart talks with them.

Although we should, as a general rule, avoid controversy with our pupils and not adopt an argumentative style of teaching; yet, if we would exert the highest influence for good over those whom we teach, we must make their religious beliefs a study, and be able, when occasion offers to speak intelligently on the subject, to refute their objections and to answer their arguments. We ought, for the sake of Mohammedan women, to know what the Koran teaches; its truths and its errors. Its truths are all gained from Judaism, or from Jesus himself; for Mohammed has given us many facts of Old Testament history, and even said true things at times about the authenticity of the Bible, the divinity of Christ, the prophecy being in Israel's line, etc. Aside from this, there is nothing left in Mohammedanism, as one has said, but "an absurd fatalism which denies all moral freedom, and one-sided views of God." We should study the life of Mohammed also to show the vast superiority to it of that perfect life—the life of Him who is our Prophet, Saviour, King. Mohammedans have no Saviour.

The Hindu religion requires less study than the Muslim faith, for it is not so subtle, having less truth mixed up with it. It is full of flagrant errors and moral abominations, teaching the doctrine of transmigration of souls, giving to its followers their choice between all God or no God, the worshiping of many idols or no idols.

Before I close this part of my subject I want to bring before you some questions which arise in connection with our zenana work which it might be well for us to discuss, viz.:

(1) Should we try to exact fees from our women for teaching them?

(2) How long should we continue to visit homes where no results have been reaped?

(3) Should we encourage zenana women who have become Christian at heart to leave home, husbands, friends, in order that they may become baptized Christians?

Some of the lower castes of Hindu women enjoy a freedom which is quite unknown to their high-caste heathen sisters. Some of our readers belong to these castes and are taught in the house-to-house visitation, and there is a way by which we can reach numbers of them together, which is impossible in the case of those more secluded; viz.: by gathering them into weekly mothers' meetings. The school buildings, our bungalows, and certain villages are the places where some of these have been held: but had we helpers enough we might make a larger use of this kind of teaching.

The baby organ, large colored pictures, and singing, form the attractions beside the simple earnest preaching of the gospel, and we seldom fail of a good audience, while sometimes the numbers are surprisingly large.

Each school should be made, as far as possible, a center for evangelistic effort on behalf of all classes of the community. Sewing classes for women are often a great means of good. By familiar talks with these women while we sew, a mutual friendship may be formed which may do much toward winning them to love our Saviour. Of course we try to teach them hymns and give a Scripture lesson before dismissing.

A very important part of our work is that of trying, during the winter months, to reach the women who live in the outlying districts of our field. This can only be done by our missionaries during three months of the year, on account of the extreme heat; and in that time little can be accomplished compared to the vastness of the work to be done. The very simplest truths must be taught these village people. We are often told that in our regular steady work we should avoid demolishing the Hindu faiths until we have given our pupils something better in their place, but I must confess to often reversing that order here. No matter how we introduce the gospel, it must be told as simply, earnestly, and convincingly as possible. I have usually taken with me a Bible-woman who is able to play the accordion, and by means of that instrument and singing, we have, as a rule, been successful in securing good audiences of women wherever we went.

Miss E. A. Preston, *Missionary, Methodist Church in Canada, Japan.**

A difference in conditions necessitates a flexibility of method that adapts itself to its field of labor. Save in a modified form, caste, early child-marriage, and total seclusion of women, are not factors with which we must reckon in our work in Japan. On the other hand, it is yet uncertain whether day schools with religious instruction will be possible under the provisions of the new educational relations.

My home for many years has been in an interior province of Japan. Briefly speaking, our methods of work among the women and children are two: I. Meetings; II. Visiting in the homes. Covering to the extent of our ability the area of our province as often as possible or desirable, we hold meetings in the churches, in the silk and cotton factories, in the homes, in children's meeting-places, by night or by day. In meetings or elsewhere, the teaching of the gospel truth clearly and simply is of the utmost importance. There should be an oft-repeated telling of the story so old and so sweetly familiar to us, so new and so strange to them, till there is an intelligent understanding of it.

Individual circumstances should decide the question of collecting fees from the women or children for secular teaching when it is used as a means to an end. If they are willing to attend, and at the same time pay, there can be no reasonable objection to taking fees; not exacting them, however, if proved a hindrance in carrying out our aim of giving to them Jesus.

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* Calvary Baptist Church, April 24.

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To all of those who believe but are not baptized, the Bible teaching with reference to baptism should be clearly given, but further than that, where it involves extreme personal sacrifice, it should be left to the individual conscience, nor should I prevent such, if sincere, from teaching the Bibles in the school or in the meetings.

I do not favor indiscriminate visiting, but there is a harvest field of opportunity too large for the few sickles at our command, in visiting the homes of the women who attend our meetings, former students of our girls' school, and new homes into which in some legitimate way we make or gain an entrance. We should visit systematically, faithfully, and as frequently as seems desirable, with reading of the Scriptures and prayer in every possible place.

How long should we visit homes where no results are reached? No cast-iron rule can be followed. Sometimes the door of itself may be closed against us, but I am reluctant to cease effort once begun on behalf of any home or any woman as utterly hopeless of fruition. Often I have been encouraged in persistent effort by seeing, after long years of apparently fruitless visiting, some dormant, indifferent life develop into a beautiful Christian character.

Our work among the children consists chiefly of Sunday-schools and children's meetings. Be our methods of work what they may, the extent to which they succeed in enthroning Christ in the hearts of the women and children is the measure of their efficiency.

MRS. J. C. ARCHIBALD, *Missionary, Baptist Church in Canada, India.**

I have been in India twenty years, and if I had twenty lives to live, I would give them all to India. There is no work which God has given to woman, which exceeds in beauty and grandeur the work which is to be done by women for the women of India. I have gone into the zenana homes, and seen the dark faces brighten, and the lives turn from darkness to light.

One time, I was touring with my husband. We went to one village, where we found that we had to move the tent early in the morning. I got out, and while Mr. Archibald and our assistants were getting things moved, I saw some women a little distance away. Their eyes said: "Come here," and I moved toward them, and they moved toward me. They said: "Are you going to move out of the village?" I said: "No. We are going to move our tent." I began to talk to them about its being rather hot and dirty work that they were doing. I easily slipped into a talk about another place, which is good. I said: "When I get done here in India, my Father has another house, and I am going to it," and then I began to talk to them about the many mansions. I didn't say it was "many mansions," and I didn't say it was God in heaven. I said He was my Father; I talked about how beautiful it was, and said that I was going there, and I would like so much for them also to go there. A woman came out from behind the crowd, and said: "Do you think your Father would give me a room in that house?" "Oh, yes, I am sure that He would, because He told me to tell you." She looked hesitatingly, and said:

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* Central Presbyterian Church, April 23.

" I have on such a dirty dress; are you sure He would let me in?" I said: " I am sure, because He sent me to come and tell you that He would let you in." Still she showed she was not satisfied. " But you know I am only a woman." Oh, that awful phrase—I am only a woman! "Are you sure he would let me in?" "Oh, yes," I said, "I am a woman, and He sent me to tell you that He would take you in, too." " My friends," she said, turning to the women around her, " I believe in this Saviour of the world. I have heard about Him often. Since last year, I have never worshiped idols."

Personal Work with Individuals

REV. M. L. GORDON, M.D., D.D., *Missionary, American Board of Commissioners for Foreign Missions, Japan.**

Our aim is to change the unconverted and indifferent into interested inquirers, and these inquirers into strong and aggressive Christian believers; and we are to do this through personal dealing with them. It is personal dealing; not ecclesiastical, using ceremony or sacrament; not oratorical, seeking to move men in the mass by the magic of eloquent speech. It must be personal; recognizing, in the most degraded, minds to think, hearts to feel, wills to act. It therefore obliges us to present the religion of Christ as at once intelligent, passionate, powerful.

But personality means much more to the Christian than an aggregation of intellect, sensibility, and will. It means likeness and sonship to God, largely, though not wholly, obliterated by sin, but still possessing the possibilities of restored moral and spiritual fellowship with Him, and brotherhood to man, including capabilities of sharing the best society on earth or heaven.

To such persons, to all such possible though unconscious sons, brothers, and sisters, we missionaries come as those whose minds have been illumined, whose hearts have been warmed, whose wills have bowed to the sway of God's love in Christ Jesus. Holding this conscious sonship and brotherhood as our highest dignity and most priceless possession, we seek in the name and spirit of Christ to awaken the same consciousness in those to whom we are sent.

Jesus Christ was the highest and most perfect personality the world has ever seen, the ideal son and brother in actual realization, and therefore our supreme model in personal dealing with men. We may imitate Him in His personal conversations with inquirers, in His use of sparkling epigram, pungent question, or startling declaration; but behind all this, inspiring us and our words, must be a sense of the love of God, the actual presence with us of the loving Father, reluctant to lose one of His children, and seeking through us to call every one of them back to Himself. This, as the first chapter of the oldest Gospel tells us, was the *gospel of God,* the good news from God, which Christ preached when He went into Galilee.

How did our Master use this gospel of God to reach men and turn them from their sins? A method once, and perhaps often, used, was to urge on them the duty of loving their enemies, blessing them that curse, doing good to them that hate, and praying for their persecutors. Such teaching was not only startlingly different from that to which they had been accustomed, as it is different from what the un-Christian world knows to-day; it was more wonderful still because of the reason implied. They were thus to become the real children of the Heavenly Father. How so? Because the Father, moved by this same love is always making His sun to shine and His rain to fall on evil as well as good, on unthankful as well as thankful, on unjust as well as just—that is, God makes His universe the organ and expression of self-sacrificing love. This brings us to the very fountain and source of the gospel, and its explanation as well. For to such love there is, there can be, no stopping-place; and it prepares us to understand, as nothing else could, who Christ is, why He came to earth, and why He lived and died as He did. A God who so loved would not spare even His only begotten Son. A Son so sent would fill His life with miracles of love, to cleanse the foul leper, or raise the widow's son. Nor would He refuse to bear the bitter cross. Thus we are brought, and thus may we bring those to whom we are sent, face to face with the highest expression of Divine love in the cross of our Lord Jesus Christ. As it was with our Lord so will it be with us. If we can become the instruments of this love we shall not fail to lead the unconverted to become inquirers, inquirers to become Christian believers, and believers to become, in their turn, "fishers of men." To others, our people may be loathsome because of their degradation, or ludicrous because of their habits and customs, their shallowness and conceit, but to us they will always be first and above all possible sons of God. And if, as has been declared, "infinite pains with the individual" has been the secret of a most successful pastorate in New York, how much more should it be the secret of our success as we go among those whose alien race, language, and civilization have hitherto barred out from their hearts the gracious "Gospel of God"!

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* Carnegie Hall, April 24.

Evangelizing the High Castes

REV. GEORGE F. PENTECOST, D.D., *Presbyterian Church, U. S. A., Yonkers, N. Y.*[*]

It goes without saying that evangelizing is the normal and divine method of propagating the gospel. We have heard a great deal of what evangelistic work has done among the low castes. In the same way I want to speak one word for a method of evangelistic work amongst the high castes. It was my privilege for nearly two years to preach the gospel to the high-caste, educated, English-speaking men of India, and I have not found in all the history of my ministry a more acceptable people than these high-caste, educated men of India. This is a class of men that it is almost impossible to reach by our ordinary missionary methods; but we must not suppose that the gospel is only for the poor and down-trodden. The first convert of William Carey was Krishna Pal, and the chief of the converts, the men who have made the mightiest impression in Bengal, have been Brahmans who were converted under Dr. Duff.

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[*] Carnegie Hall, April 24.

Now, I have time to mention but one or two illustrations, and then in a single minute to make an appeal.

I was preaching to a company of four or five hundred college men in Calcutta, and amongst them was an old man sixty-five years of age, a man of beautiful classic countenance, and as I stepped down from the platform he tarried a moment as though he would like to speak to me. I went up to him, and first making his Oriental salaam, he then reached out his hand in English fashion and said: "I am glad to see you, Dr. Pentecost." I said to him: "Are you a Christain?" "No, I am not a Christian; I am a Hindu. I shall never be a Christian. I never have heard since I was a boy a Christian sermon." I talked with him a little. "No," he said, "I am a Hindu; I shall die a Hindu. But, ah," he said (I had been speaking of Jesus), and the tears rolled down his cheeks, "Sahib, I could love Him."

A Rajah from one of the small central cities of India came to my hotel in Calcutta, and said to me: "Come out and stay with us; we haven't a great many English-speaking men, but we can gather from fifty to one hundred college men in my state, and I will bring them to my palace and keep them a month, or whatever time you can give to them; come out and teach us the fundamentals of Christianity." It was impossible for me to go. I said to him: "Are you a Christian?" "No," he said, "I am not a Christian, and I shall never be a Christian; I am a Hindu, but my grandchildren and all our grandchildren here in India will be Christians, and we want them taught now. Tell your people when they send missionaries to India to send their best men, because India will be a Christian country within half a century." That was the testimony of a Rajah.

Now this is the appeal I want to make: We have our missionaries overworked in every missionary station in India and China; it is impossible for them to reach the people save to a limited extent. We have Christian colleges in Bombay, in Calcutta, in Lucknow, in Delhi, and all over that land. We are turning out from these colleges high-caste young men, fully educated; they understand English, and they long to hear English, and they will come to hear a man who has a real message for them. Now, how are we to evangelize them? Lay hold of hundreds of our educated men who know how to reach this class; let them go from the United States, and let them gather in this great host that has been prepared by our colleges, those young men who have been softened and mollified in the Christian atmosphere. Such a course is bound to create a thousand Christian bungalows in the land. That is the way to reach the high castes; and every one of these pastors who go to India for six months will come back on fire with enthusiasm for Christian missions, and the Church at home will be stirred up as by no other agency.

REV. GEORGE OWEN, *Missionary, London Missionary Society; China.*[*]

Missionary work involves many forms of labor. We need in the mission field medical missionaries; we need schools; we need Christian literature, and no Christian work is complete or satisfactory that does not include these. But I place in the forefront of all missionary work the constant public preaching of the gospel.

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[*] Carnegie Hall, April 24.

The great masses of the Chinese people are unlettered. Not one woman in a thousand can read a single word, and not more than ten per cent. of the men, taking town and country together, have ever been to school. How then shall this great unlettered mass of Chinese people ever hear of Christ, except through daily public preaching of the gospel? I am glad to say that a great deal of preaching is being done in China. Every mission station has its street chapel or preaching-hall, and it is daily open for many hours. The one that I had charge of in Peking is open every day at twelve o'clock, and it remains open until five or six, and I reckon that no fewer than 15,000 different people have heard the gospel in that one chapel every year.

In this way the gospel—the light of God—is streaming out upon the masses of the Chinese people, and if you were visiting any of our great mission stations you would find that large numbers of the people have learned something of Christ; they have been to these chapels and have heard the preaching of the gospel. Through the preaching of the gospel, prejudice and opposition have largely died away in the neighborhood of our older stations, and we have won the confidence and respect of large numbers of the people. A scene which I have often witnessed in Peking I may describe to you: A foreigner is preaching; a Chinese scholar from the country comes in, but he has never been in a missionary chapel before, and he stands just at the entrance or behind the door; you recognize him as a scholar by his appearance; he listens with contempt upon his face, but gradually that contempt gives place to an expression of wonder, and you see the man's eyes enlarge and his mouth drop as he listens. He nudges one of his neighbors sitting or standing near, and he says: "Is not that a foreigner preaching?" "Why, of course he is a foreigner; can't you see? he is preaching." "What is he preaching? He is talking our language!" "Of course he is; can't you hear him?" "How did he come to know it?" "Why, he learned it." "How did he come to learn it? I didn't know they had sense enough." Then he listens a little while longer and says to his neighbor: "Why, he is quoting from Mencius, and now he is quoting from Confucius; why, he knows our literature. Is every foreigner like this man?" "It is not likely. They know better than to send their best men out here. They keep them at home."

And by the preaching of the gospel in this way the Chinaman is brought in contact with the foreigner. You know China is filled from end to end with slanders against the Christian missionary and against all Western people. The people believe these slanders in their own homes. But bring a Chinaman face to face with a missionary, and let him look into that missionary's eye, and hear his voice, and catch the spirit that breathes through his words, and that Chinaman goes home fully convinced that those slanders are lies, and that Christianity is a good and a holy thing. Let us preach, preach, preach, and in that way shall we leaven China with Christian truth, and the years will soon come when China will be won for Christ.

The Evangelist

Bishop J. M. Thoburn, *Missionary, Methodist Episcopal Church, India.**

The gift and office of the evangelist date back to the organization of the Church of Pentecost, and, like other purely spiritual gifts received at Pentecost, that of the evangelist undoubtedly was intended to be a permanent inheritance of God's militant Church. The Universal Church needs the evangelist, and in no part of our world-wide domain is he so urgently needed as in the foreign field. Here, however, as in the home land, his gifts and calling are not always clearly understood, and too often certain forms of labor are classed as evangelistic which fall very far short of the kind of work to which that term would have been applied in New Testament times.

It is extremely common, at least in some mission fields, to apply the term "evangelistic" to nearly all forms of labor which involve preaching. It is very common to hear men, whose time and strength have been given almost wholly to educational work, expressing their strong desire to be released from that duty in order to take up evangelistic work. In some cases, of course, such language would be correct enough, but more commonly those who use the term mean no more by it than that they wish to engage in the ordinary work of preaching. They fail to perceive that there is often an important and, indeed, essential difference between the preaching of the evangelist and that of the pastor or other laborers who are set apart for preaching in the general sense.

In like manner a very common and very excellent kind of work is known throughout India by the term "itinerating," which is appropriate enough, but which nevertheless is not infrequently compounded with the term "evangelistic." In carrying on this form of work one or more missionaries equip themselves with a tent, a little light furniture and other domestic appliances, and, taking long tours through the country, preach in the villages and market-places as they go. This is a very interesting and every excellent kind of work, but it is not, as a general rule, evangelistic work.

Another very important kind of missionary labor is sometimes spoken of as evangelistic, which might more properly be called the work of exploration. In newer fields, especially such as are often met with in Africa, the missionary is called upon to take long tours, exploring the country, getting acquainted with the people, trying to make them understand what the object of his work is, and, as far as possible, giving them such glimpses of the light of Christian truth as the circumstances will permit. Dr. Livingstone, for instance, gave the world an example, on a magnificent scale, of this kind of work; but although that sainted hero was undoubtedly one of the best men in missionary annals, yet if living he would be the last to say that he was an evangelist. The New Testament evangelist is one who moves from place to place, sometimes with great rapidity; but this one peculiarity of his work does not constitute him a successor to Philip of Cesarea. The mere fact that a man is a preacher of the gospel, or that he moves about freely among the people, or that he explores unknown regions, or that he devotes himself exclusively to preaching, does not by any means constitute him an evangelist according to the New Testament standard.

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* Carnegie Hall, April 24.

If we go back to New Testament times, we find a very striking illustration of the correct meaning of this term as illustrated in the life and labors of Philip, the pioneer evangelist of the Christian Church. In the first place his preaching possessed one notable feature in the fact that Christ was his theme. In simple but notable words, he is introduced to us as a man who " went down to Samaria and preached Christ to the people." We notice these two peculiarities in Philip's preaching: In the first place his theme, and in the second place the power which attended his word. The successors of Philip in every age will be found, if genuine evangelists, to possess these two peculiarities. They are not cranks; they for the most part eschew all sensational methods; they are men who live superior to the influence of either praise or censure, and they always preach Christ with power sent down from Heaven. With rare exceptions, they confine themselves to proclaiming Christ and His salvation.

The proclamation of a living Christ is the same to-day that it was when Philip visited Samaria. It is not enough to proclaim the fact that Jesus rose from the dead, but to add to this the supreme assertion that He who was dead and rose to life again is living still; that He is the King of nations, the Saviour of sinners, the Helper of universal humanity.

In these extraordinary days, when all the world has become one vast mission field, Christian workers of every kind are urgently needed in every land. The apostle is needed to enter a thousand opening doors; the New Testament prophet, the pastor, the teacher, both after the New Testament pattern and that of the modern mission, the successor of Luke, the beloved physician, the ministrant of the poor; all these and other classes of workers are needed in all our mission fields to-day, but perhaps most needed of all is the anointed evangelist. The way of this chosen messenger of God has been prepared before him, and to-day, not merely thousands, but literally millions, of our race may be said to await His coming.

It does not seem to be God's plan that the evangelist should find his chief field of labor among those who live in dense pagan darkness. It may not always be so, but in most cases it would seem as if a certain amount of preparatory work is needed before the evangelist enters his field. Vast regions may be found in which darkness so covers the land and gross darkness the people, that neither the Christian religion nor its leading truths have ever been heard of, and among a people so densely ignorant it is usually found that the way of the evangelist must needs, in some measure at least, be prepared before him. But the whole non-Christian world is by no means living in this benighted condition. In the great outlying regions, beyond the confines of what we are accustomed to call Christendom, many millions may be found who understand fairly well what might be called the outlines of the Christian religion. Millions, I might say many millions, of the people of India have advanced beyond the stage of ordinary paganism, and more or less tacitly admit many of the truths of the Christian Scriptures. In China also, where Christianity is very widely known as the "Jesus religion," the way of the messengers of Christ has been prepared to an extent which few persons outside of China itself can readily believe. In Japan the light has been diffused still more rapidly and much more generally than in any other part of the Far East, and in some sections the highway of the future evangelist seems to be in course of rapid preparation. In Spanish and Portuguese America the way is wide open, not merely because religious liberty has been assured to the people, but still more because of the measure of spiritual light which many enjoy.

Perhaps the most urgent demand for the missionary evangelist at the present day is that which comes from the baptized Christians of the great mission fields of the East. The evangelist is needed on both sides of the globe, but the missionary evangelist is specially needed in the Christian communities which God is raising up in non-Christian lands. Some of these communities are rapidly increasing, and it is the opinion of many careful observers that the ratio of increase is not only advancing, but will very probably advance much more rapidly during the early years of the new century than ever before. If such should be the case it can be seen at a glance how imperative is the necessity to provide for the thorough evangelization of the people as they are gathered into the Church.

I shall be very sorry if these remarks suggest to anyone that I am assuming that foreign missionaries receive converts without careful scrutiny, or that baptism is administered without evidence of intelligent faith on the part of the convert. I merely deal with existing facts, and advocate no theory. In nearly all Asiatic fields families, kinsmen, clans, and castes, are inclined to move together, and this adds to the probability that many persons will adopt the new religion with only a superficial knowledge of its obligations. Hence the necessity for raising up an agency specially fitted for the most important work of evangelizing the large and growing communities which bear the Christian name in mission fields.

The urgency of this demand becomes the more apparent when it is remembered that more than half the women in the world, outside of Christendom, are practically inaccessible to the ordinary Christian preacher. Even where a measure of liberty is enjoyed, and where mothers and daughters are permitted to attend public worship, the restrictions upon personal intercourse are such as to deprive the women of many of the privileges which their husbands and brothers enjoy. The result is, as might have been expected, that in Christian communities, especially in country districts, the women are often found deplorably ignorant and superstitious, and much more firmly wedded to idolatrous and even cruel customs than the men. It need hardly be said that there can be no hope of a worthy future to any community, so long as its women do not rise to the level of a truly Christian life, and hence we see at a glance how imperative is the necessity of providing an effective agency for thoroughly evangelizing those women in our mission fields, who, while bearing the Christian name, breathe but little of the Christian spirit, and know but little of the nature and obligations of the Christian life.

"But how," it may be asked, and no doubt will be asked by many, "how can the evangelist reach the women of the Oriental world? How can they be brought into his assemblies, or how could he gain access to assemblies of their own?"

In all matters of religious procedure we are very prone, like the printer, to follow copy. We accept precedents carefully and loyally, but often forget that many accepted precedents were at the outset innovations, and that adaptation to new emergencies is worth more than old-time precedents. The evangelists who are to spread light among the four hundred million women of the East must be taken from the ranks of the women themselves. They may not, indeed they need not, and perhaps can not, adapt their methods to past precedents or present ideals, but in ways in which God Himself will lead them, they can, and I most unhesitatingly believe will, be called, anointed, and thrust out into this needy field; perhaps the most needy which claims our attention.

A few years ago the late Miss Phœbe Rowe, of the Methodist Mission in North India, expressed a willingness, and even an ardent wish, to devote herself to the work of evangelizing the Christian women living in the villages and remote towns of upper India, and during the rest of her brief life she prosecuted this work with unflagging zeal. Her plan was to take with her a small band of tried and trusted Hindu women, and also when possible to have one or more native preachers at hand, to assist in special emergencies. Very often, however, the little band went about without a male escort, and yet in perfect security. They often met with opposition, or at least with signs of hostility, but this was usually owing to their association with low-caste people, and not to the mere fact that they were Christians. In every village they sought out the Christian women, but at the same time they were often able to reach all the women of the place. This blessed work proved of value in many ways. In the first place it revealed the actual condition of the Christian women in the villages and remote districts. It proved the means of enlightening very many neglected people, of reaching the homes of the people more effectively than ever before, and, above all, of making Christ known personally to many who before had barely known His name.

No fixed rule can be laid down for evangelists, and if any system of labor is chosen for them it must be of the most flexible character. The kind of evangelism needed at the present day, not only in Christain lands, but still more in the great mission fields of the East, is that which will reach the individual as readily and as effectively as the great multitude.

The whole Christian world to-day, and especially the great mission fields, need men and women who are willing and ready to spend and be spent in making Christ known to individuals. If a great multitude chances to throng around the messenger of Christ, as of old they gathered by thousands around the Master, well and good, but we should never forget that even in the case of Christ Himself, it seems to have been exceptional rather than usual for the audiences to be so large as to embarrass the speaker. At times and under exceptional circumstances this no doubt happened, but if we carefully scan our New Testaments we can hardly help noticing how frequently our Saviour taught His great lessons to single individuals, or at most, to a humble little company.

"But how," it will be asked, "is the great host of evangelists needed at the present day to be recruited? Where are the men and women who are to go forth into the waste places of the earth? Where are the reapers?"

Perhaps we have made our appeals too exclusively to men, and have not believingly and persistently cried for help to the Lord of the harvest. Perhaps, too, we have clung to our own ideals and rejected many of the little ones of the kingdom who have been thrown in our way, and who might have done effective service if encouraged or even permitted to do so. For some kinds of missionary service we need cultured and trained men and women, who are capable of rendering good service in any part of the world. But for other kinds of service the "little ones" of the kingdom are best adapted. It seems very probable that the rank and file of the evangelists in mission fields must, at least in the immediate future, be composed of persons who can barely read and write, and in many cases, perhaps many of those selected may not be able even to read. I have given careful attention to this matter during recent years and have become convinced that a very large majority of the converts gathered in the remote country districts are first influenced by men who can only read imperfectly their Bible and hymn-book, and in some cases can not read at all. I have even ventured to estimate the proportion of such humble workers, and am inclined to think that four-fifths of all the converts received in some districts are first induced to forsake their idols and turn to God through the efforts of these humble men. Their teaching may be of a very limited character, but it is effective. They may employ a rude style of speech, but they are understood. The simple villagers understand not only the speech, but what is more important, they understand the speaker, when a man like themselves comes among them in the character both of a disciple and a messenger of the world's Saviour.

It need hardly be said that simple, earnest men of this kind do not observe much formality in prosecuting their task. The village evangelist does not need a pulpit, or even a house of worship; he does not even stand up to preach before a company of hearers, but in the long evenings of the hot season he may be found sitting cross-legged under a village tree, or perhaps, on a cot placed conveniently for the stranger by a friend, with possibly a score or more people seated around him asking questions, and often pausing for a few minutes to discuss some matter among themselves. If the stranger is a singer he will very probably sing some hymns, and possibly pray, but he is bound by no fixed routine, and like a practical man he never loses sight of his objective point, which is to win the people and induce them to submit to God and receive the mighty Saviour, whom he knows and loves and in whose Name he comes among them.

It would be strange indeed if the thought has not already occurred to many present, that men of this class are hardly evangelists, and that the work described is hardly in any proper sense evangelistic.

This may be true in a measure, but if such men are not really evangelists they furnish the material of which splendid evangelists may be made. Even as it is, their work often seems as abiding in character as the average result of the labors of men who have enjoyed vastly better advantages. Give them proper leadership, and provide proper nurture for their converts, and they will soon achieve such results as will surprise both friends and critics.

If we are really in earnest in our work, if we really believe that Jesus Christ has called and sent us forth to evangelize the nations, we must learn to take more practical views of the work before us. In India there are fifty million souls who live below the line of social respectability. All these thronging millions can be reached by evangelists taken from among such workers as I have described. I can not speak from personal observation, but have reason to believe that multitudes can be found among China's teeming millions equally accessible if sought out in the right way. Let us be willing to learn, and no less willing to unlearn; let us, when we see an open door before us, ever remember that an invisible hand has opened it, that we may enter and take up whatever duty or privilege we may find awaiting us. The missionary workers of this eventful year have been led forward, I might almost say thrust forward, till they now stand upon the threshold of such opportunities as mortals have never before enjoyed. It is my solemn and yet buoyant and joyous belief that if the men and women in this Conference, and those now at the front whom they represent, will only move forward without doubt and without wavering, they may easily add ten million souls to the militant hosts of the Captain of our salvation before the close of the first decade of the new century.

CHAPTER XXVIII

EDUCATION AS AN EVANGELISTIC AGENCY

Place of Education—The Teacher as an Evangelist—Primary Schools and Kindergartens—Training Schools and Colleges—Higher Education of Women—Principles of College Management.

The Place of Education in Foreign Missions

REV. W. T. A. BARBER, M.A., B.D., *Wesleyan Missionary Society, London.**

When Christianity sends its ambassadors to heathendom it is with the aim of radically changing the character of heathendom; of building up a Christian state. Every element of national distinctiveness is to be left untouched; but the sanctions of life are to be different; the individual, the home, the village, the city, the state, are to realize a new motive and a new power. To save the individual is the first step, but the objective for which the campaign must be ordered from the first is the Christianizing of the nation.

Now, there is but one gospel to be preached which can accomplish this. It is the good news of a personal, spiritual God who reveals Himself; who, incarnated as man, has lived and died to make atonement for sin; who now lives to inspire and help all willing souls daily to conquer evil. In the Christian ideal state every member of the body politic must be made familiar in idea and in experience with this Evangel. All life must thrill with it, all effort be inspired by it, all knowledge glow, all nature be irradiated with it. The stamp and impress of God's proprietorship must be plainly read all over the wide realms where science discovers His treasures and makes them man's. Where research kindles at the great thoughts of antiquity, where perception rejoices in the splendours of the imagination caught and made permanent on canvas or in stone, there must each generation be taught to claim its inheritance as from God. This is the message of God to each generation as it comes into the light: "All is yours, and ye are Christ's, and Christ is God's."

The work of Christendom then in preaching the gospel is a life occupation, high as heaven, broad as life, far-reaching as the utmost bound of thought or sensation in the complex being of man. The framework of its activities must include the whole of life. The little child that can be taught to kneel at its mother's knee and pray to the Unseen; that child when its eyes are opening to the wonders of nature; that boy or girl when comes the new toilsome delight of mental training and the trial of wings of thought; that youth whose trained imagination new areas of knowledge lure to exploration and to conquest; that man who needs help to soar on steady pinion and not to crawl broken-winged through the mire—all these must be touched by the preaching of the gospel. Of preaching the gospel, then, education is an integral part. It is true that the good news is from without, is an in-ducation. But it is so to be used that there may be the true function of e-ducation; that we may draw out to the consciousness of man from beneath the accumulated rubbish of millenniums of ruin that fact which lies hidden in that single clause in his pedigree, "Which was the Son of Adam, which was the Son of God."

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* Carnegie Hall, April 25.

We then when we lay the foundations of a new Christian state are bound to provide for School as well as Church, for teaching as well as worship. Happily, we should now have far to seek to find those who profess that there is only one way of preaching the gospel; that the spoken address—the word of exhortation or of exposition—exhausts the limits of the legitimate activities of the messenger of Christ. God saves a man. He does not subdichotomize him and save his soul while his mind and body are left unsanctified. The minimum equipment of a mission in any land must include the preaching to the heathen, the church for public worship, and the school for training the young; and in all three the gospel is preached.

History has universally justified the sign of the coming of the Christ: "To the poor the gospel is preached." In non-Christian lands of old civilization the converts are nearly all poor. Hence the elementary Christian school gathers the out-caste, and, in the few years before the grim necessities of poverty drive the little hands to labour, does its best to broaden the horizon of knowledge beyond the limits of the hamlet, and irradiates all with the gracious presence of Him who bowed all Heaven into a peasant's life in Galilee. But Christianity, by its very nature, uplifts. The out-caste gains new dignity, his mind gains new powers, his children have new ambitions. The Christian community becomes conscious of a great part to play in the life of its nation. The soul that lay dead outside the city gate when it heard the voice, "Arise," arose to new life for body and mind. Education must grow. In lands of the East even the first generation of Christians will need more than the elements of knowledge. The native systems have their own standards; the Christian Church must assert its value in the national life by obvious intellectual as well as moral strength. It can not live permanently by the initiative and dominance of the Western missionary; it will need native pastors who will be true overseers, teachers who will be true educators, leaders who will be true thinkers. The Christian high school or college is the expression of the Church's faith in its own future as a permanent factor of the national life.

We act upon this principle in lands professedly Christian. We believers give our sons the best training possible, and many are the Christian men at the head of learning, science, art, politics. We do not undervalue the fervent testimony of the recently converted person of little education, and we are profoundly convinced of the necessity and permanent power of simple lives whose only knowledge is: "Christ loved me and died for me." But anyone who has watched individual missionary lives knows how absolutely without mental oxygen is the atmosphere of a heathen land, and how the missionary without mental resource is apt to fall, through sheer excess of nitrogen, where broader training and knowledge would have given an ampler air. And if this be so for the Occidental, how much more necessary is this breadth of knowledge, this enrichment of mind for the Oriental or the African who is to bear the burden of an infant Church. It is in the high school that the needed oxygen must be generated.

What then is to be the style of the school thus shown to be essential? First and foremost, then, it must give the very best education possible. The teaching of secular subjects is not to be thrown in as a bribe to secure an opportunity for adding a Bible lesson. The Christian school must stand so high as a giver of knowledge that no secular institution can afford to point the finger of scorn at its equipment or its alumni. We must fearlessly show that we welcome all knowledge, and that we seek to learn and teach the very best, but all at the foot of the Cross. To knowledge, we add all else that is of good report. The whole atmosphere of the school must be distinctively and unmistakably Christian and spiritual. To different minds will come different solutions of the problem as to the time-ratio of Scripture lessons and secular subjects. The one general principle which must guide the solution is that, while there is a difference, there is no antagonism between the secular and the sacred. The secular may always be brought up to the level of the sacred, the sacred need never be brought down to the level of the secular. For my own part, I would reverently open the day with prayer, and would not seek to give more time to definite Scripture work than would be so assigned in an ordinary school at home. As a definite and public avowal that Christianity and its morality are to be the basis of all education, I would assign that much time to it in the curricula of our mission high schools. But he would be a strange missionary teacher who could not make his pupils feel a dozen times a day that geography is but the description of one of God's estates, that it is God whose will makes the laws of physics, chemistry, or astronomy; God who rules in the history of nations; and that the laws of number, order, and thought are expressions of His mind.

I know that many will express the fear—born, let us frankly confess, of experience—that in the routine of school life the spiritual will be apt to be lost sight of, and the routine or the mechanical will oust the ideal. Be it so; to know the danger is half the victory. Is it education alone where this danger is real? Has the minister's study, his pulpit, his endless round of devotional meetings, in which he must always be talking about the spiritual; have these no danger of the conventional, the professional, the mechanical? All forms of Christian work have this danger, in different ways, but not in different degrees. Constant, living contact with the living Christ alone can avoid it, but such communion triumphantly does avoid it.

In order then that the education given may be of the best, each missionary schoolmaster must choose by what medium he will convey his pupils into the new realms of knowledge. Shall he use the language of the West, or shall he translate his knowledge into his pupils' speech so that it may come to them untranslated? Here again opinions will vary. The answer seems to me to be best obtained by referring once more to the ultimate ideal of a Christian national state. Where, as in India, the government is British, or as in Southern Africa and elsewhere the civilising factor is to be American or British, higher education has already crystallised along the lines of examinations in the English language. It is obviously best in such lands to use English textbooks for the teaching of science and mathematics. But where as in China there is and should be no government English system, the final vehicle of culture will be the spoken Chinese itself; and it is well that it be quickly furnished with the terminology and textbooks of the new lore with which it is to be enriched.

But the school, thus necessary for the growth of the Church itself, will always be a strong evangelizing agency. It is a matter of universal experience that sooner or later the value of the Western education becomes evident to the outside world. The youth of non-Christian lands, high-caste or aristocratic though he may be, is soon found wishful to sit on benches in the missionary school, even at the price of sitting by the pariah and submitting to the foreigner. He recognizes the justice of the theory of education which counts morality an integral factor, and he makes no objection to the Scripture lesson. To him there is nothing higher under heaven than the teacher, and he has placed in that venerated seat the missionary, the preacher of the creed of Christ. That fact is eloquent of a whole world of change. What an opportunity is thus gained! How eagerly does every true evangelist seize this strategic position! Not only does the missionary thus gain every day an attentive and intelligent audience which his itinerant brother might well envy, but his intellectual interest and honesty speak through every hour of the day; he looms large before his pupils as the hero who has won the fights which they must face. And the creed which breathes in his life, the faith in and communion with the living Christ that is avowedly his most cherished possession—these acquire a vantage ground from whose height the force of moral rebuke may strike the student who shrinks from the cost of a purer life, but which is far above possible attack of contempt and dislike.

The union of Christian and heathen students in the same school is, of course, a difficulty; its effects will be different according to weight of character. It will be here as it is in educational institutions in Christian lands. Let there be the strong personality of a Christian head-master, secure a strong Christian tone among the boys, and the outsider will be won. Let the leaders of the Christian section be weak, and there will be danger; the burden of the principal will be all the heavier until the incoming of the crested wave which follows the trough of the sea shall uplift him and the new school generation to new heights of purity. Men must fight for their faith; and the inherent power of Christianity must be trusted to keep its own and win its way.

Experience shows that in such mission schools many of the heathen pupils do become Christian; and still more who make no profession of change have yet breathed a new atmosphere which has altered all life for them. The terror of the price to be paid, the horror of ostracism, the anguish of home and mother, the social persecution, keep many a Nicodemus to the hour of twilight and the whispered prayer. Can we wonder? Are we so strong that we can afford to despise him, who, while he sees and knows Christ, yet dares not pay the price, and sorrowfully turns his head away? Consider the difficulty with which one of us would become an active propagandist Mohammedan. Take away the pitying tolerance with which Englishmen would look upon our individual insanity, and substitute for this the Oriental's indignant alarm at the traitor, and the incoming tide of immoral influence; add the worst species of horror-stricken family boycotting; and then can we wonder that a Chinese mandarin or a Brahman, though convinced, does not confess Christ? Do not misunderstand me; woeful is the relaxation of moral fibre that follows untruth to innermost conviction. But be very tender, and remember that He said: "He that is not against me is for me." And we who are building not for a day but for all time can afford to wait, thankful that in our building we have mortar at all, even if it be not tempered to truest strength. For though many pass out from mission schools unavowed, yet what gain there is in the mere mental change of attitude!

With the more thoughtful upper classes, I am not sure that this preliminary stage may not be an essential. We are happily familiar at home with mighty waves of spiritual influence which sweep from time to time over our churches. Now, as far as my knowledge goes, ordinarily the Holy Spirit does not move on heathen populations—at any rate in Eastern lands—in this wondrous way. He does mightily save men in every heathen land, but a revival in the sense that we have learnt to associate the term with the labours of such men as Moody, does not occur among unprepared Chinese or Hindus. The remarkable thing is that such revivals do occur amidst the generations that have been leavened by the influence of Christian schools. When, a year or two ago, the Rev. Thomas Cook, one of our most successful English evangelists, made a special campaign in Ceylon, he found that many were brought to conversion, but with scarcely an exception every convert had been educated in mission high schools. True education is ever the handmaid of true religion.

While the progress of the world forces the non-Christian civilisations into the paths of Western education, their governments—whether foreign, and therefore avowedly neutral, or native, and therefore conservatively alien—are certain to give Western science without the moral basis of Christian teaching. Is the Church then to look on and see the whole of the higher education of the country un-moral? Purblind indeed would her leaders be; utterly unstatesmanlike in their criminal neglect of obvious opportunity and duty. Nay, it is matter of constant experience that many a heathen father deliberately sends his son to the mission school for the sake of the moral teaching of the creed he does not accept. Rather that, with all its risks, than none. I do not ignore the fact that English literature is steeped in Christianity, but it must be the Church and the Church alone which can add to this the direct spiritual impulse. It is for the Church to say: "Knowledge you shall have, knowledge of all that the West has toilsomely learnt; but not without the crown of all knowledge, the knowledge of God in Jesus Christ the Lord."

Yes, forth from the mission school goes the educated youth of the land with the potentialities of a new national life. We give the initial mental and spiritual impulse, but the lines of thought will soon diverge. It is well it should be so; not for us is it to impose our own moulds, but to make inherent the true principles of national growth. Forth from the school goes the minister well trained in Holy Writ, with broad and deep views of the meaning and mode of revelation, to train a Church, to lead a spiritual kingdom, to enrich with a devotional literature. Forth from the school goes the teacher who, inspired by the methods which have made him what he is, will lead generation after generation of Christian children in paths of knowledge. Forth will go the Christian business man, manufacturer, magistrate, whose life will be broadened, whose productive power will be multiplied, whose justice will be made unimpeachable by the knowledge and the inspiration of what he learnt at the school. And forth will go the man who has not acknowledged Christ, to positions of influence in a land where Christianity is always in active contest with native creeds. And what will be the attitude of such an one in this great contest? Here and there will be one who will become bitterly hostile because he knows he ought to be a Christian. But for the most of this class the memory of the dignity, the Christian character, the mental honesty of his old teachers will make each one fair in his attitude towards his teacher's faith. The evil devices, the mean and unscrupulous opposition, the ignorant calumny which heathenism will use against Christianity will have no support from him. He knows the character of the books, the worship, the morals attacked. All his mental treasure has come from these teachers. And firmness and moderation, true judgment and wholesome opinion, will be possible as never before, for all society will be leavened with such men.

And the generation will grow old while younger generations arise, filled with new national enthusiasms, which, though sometimes apparently hostile, are themselves a witness to the power of the fresh spring of hope. And in many a case it has happened, and in many will it happen, in the hour of adversity, of bereavement, of loneliness, of age, of the shadow of the Eternal, that the grey-headed man, meditating on his past and fighting his way on, will come before a Cross, where memory becomes faith, where the shadow of the Eternal becomes the light of the Eternal, and the self-satisfied Pharisee bows his head, Pharisee no more, Publican now, saying: "God be merciful to me a sinner."

REV. R. WARDLAW THOMPSON, M.A., *Secretary, London Missionary Society, London.**

I desire to call attention to a point which I think the churches need to keep in view more thoroughly than they sometimes do in their prayer and thought in regard to educational missions.

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* Carnegie Hall, April 25.

The discussion as to the place of higher education as a very important necessary branch of missionary work, is a discussion that has practically ended in Great Britain in connection with all of our great missionary societies. It has come to be believed by many who but recently objected to it. The evidence has become overwhelming as to the advantage of educational work as a great handmaid of the gospel; but I think we are a little in danger now of going to the other extreme. The pressure of the demand in India connected with government education and connected with university education is all in the direction of secular knowledge and the squeezing of the religious teaching in the schools to the smallest compass possible. The danger now felt in China is of the same kind. Chinamen are eager to get Western knowledge, not the knowledge of Western religion, but the knowledge of Western science; and the pressure on the missionary in China soon will be the same as in India.

Now, I am not at all an advocate for interlarding religious phrases with geographical lessons. I think you may do great harm as well as great good by lugging in religion in various ways, but I do feel that we do need to keep before us much more prominently this which was impressed upon me by the late Mr. Wigram, the Honorary Secretary of the Church Missionary Society. I asked him, after he came back from a visit to India: " What is your opinion about the higher education? " " Well," he said, " I agree with you that we need to maintain and press forward the higher education; but we need to take care that our educationalists are not men who are mainly educationalists, but that the heads of our colleges shall be the men most filled with the spirit of Christ and the ardor of evangelization."

What a peculiarly difficult position to fill! We want men magnetic in their influence, men who can lay hold of young men personally. We want men so filled with the great idea that the mission school is the means of leading the boys to know Christ in the most susceptible years of their life, that the whole atmosphere of the school shall be pervaded by Christian influence.

It is all very well for friends at home to discuss the pros and cons of the educational mission, but the spirit of the mission teachers depends upon the spirit of the churches that send them out. It depends upon your care and thought and your earnest maintaining of them in about as difficult a position as can be given to men in the mission field. There is no sphere of work which promises higher results to the man who is capable of reaching those great results; there is no sphere of work which demands greater spiritual earnestness, and quickness, and sensitiveness. There is no sphere of work which makes a more constant demand upon the thought and help of the Church.

The Teacher as an Evangelist

Rev. A. B. Leonard, D.D., *Secretary, Methodist Episcopal Church, New York.**

It is thoroughly understood on the mission field that all work tends ultimately to the evangelistic end, whether it be in the hospital, or in the school, or in the chapel. The one great thing on the field is to bring men to Christ. A physician in a hospital in China knows very well that he has done but little for the man to whom he ministers if he has only cured him of his physical ailments. And so, too, in the educational institutions everywhere, the mere instruction of the intellect does not achieve the supreme object of the school. The missionary doctor approaches the heart of the heathen by way of his body; the professor or teacher in a missionary school would lead the heathen to Christ by way of his intellect; and so, whether the work of the missionary is a ministry in the hospital or in the higher educational institutions, its one great and ultimate object is to enthrone Christ in the hearts of the people.

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* Carnegie Hall, April 25.

Now we know very well that the great burden that presses down upon the heathen is superstition. When I first found myself in the midst of the Chinese people, their superstitions were somewhat amusing, but after a few weeks among them, and increasingly as the weeks and months went by, their awful superstition became a weight upon my heart. No man can mingle with them very long without feeling that the burden of superstition under which they are ground down, as they go through life, is too intolerable to be borne. But nothing but intelligence will dissipate superstition, and if you lead a man, so to speak, to Christ, so that he begins to recognize Christ, and yet do not clear his mind and deliver his life from superstition, you have done but little for him in the way of making him a new creature.

Philanthropic and educational work are necessary to development in the United States and England; they are equally necessary in China and in India, and in every part of the world.

REV. THOMAS W. PEARCE, *Missionary, London Missionary Society, China.**

One of the most honored names on the roll of missionaries is that of Dr. James Legge, who did a marvelous work in the mission field of China. Some may know him as the translator of the Chinese classics; others may know him as a preacher to the Chinese, for he was both; but his earliest work and some of his best work was in what was then called the Anglo-Chinese College, from 1843 onward. He was led at length to abandon that work because he thought that the results were not sufficiently evident to justify the continuance of this branch of work. We who have succeeded Legge know better. We know something of the results which sprang from his work. I have seen some of the best of evangelistic work done by a man who became converted whilst he was a student under Dr. Legge. A native preacher who was associated with me for a long time was able to deal in a very convincing way with certain phases of heathen superstition, as a result of the training he had received under Dr. Legge. That man established Chinese churches in Australia, and he established churches in China. His work was successful, and it remains because he was trained in what was then considered, I daresay, an institution for secular education.

The opportunity in China is largely for the educational missionary.

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* Carnegie Hall, April 25.

I can add a word of remarkable testimony. In one part of Kwangtung, the most southern part of China, it has been the custom for some years for nearly one thousand young men to present themselves in an examination for the first degree. Last year only about three hundred came forward as candidates for their degree. The magistrates made careful inquiry as to the falling off, and the answer was that promising young men are so eager for Western education that they are going to Hongkong and to Shanghai. They have imbibed the spirit of the new times. They will not learn along the old lines. They will have Western education at any cost. This is the opportunity of the missionary.

As to the utility of missionary education as I have seen it: The inspector of schools in Hongkong said to me recently, " Some of the best schools in this colony are being carried on by the Christian missionaries." I was rejoiced to have that testimony, and I think it significant and indicative of the line that we should take in the future; our endeavor should be to preserve the intimate connection between education and every other form of mission effort.

REV. G. W. CHAMBERLAIN, D.D., *Missionary, Presbyterian Church, U. S. A., Brazil.**

To quote from an editorial, double-leaded, in the daily paper belonging to the priests of the city of Bahia: " Whatever may be said in regard to the methods of the school which the press have been praising, it is a Trojan horse, introduced into this city by men who have despaired of exercising influence over men of mature minds and sound judgments, and are turning their attention to the deceiving of the children. The faithful can not matriculate their children in a school of that character without incurring the anathema of the Church."

Rome fears the school a dozen times more than she fears the preacher. Why? Because the schools which we have opened in Brazil enthrone the Bible and recognize Jesus Christ as Director; therefore the alarm that a school should be praised, after eighteen months of existence in the city of Bahia. The tirade which followed was the best advertising that we ever had for our school. The following term the children could not be accommodated whose parents' attention had been first called by this denunciation.

A prominent merchant and manufacturer said to me in the custom house the following day: " I have read that tirade of abuse; I was born in this city; I am fifty years old, and I never have learned anything useful from one of our priests. They call me an atheist because I have ceased to go to public functions, and because I do not allow my wife and daughters to go to confession. Now do you know what I am doing in my factory? The building that I was going to reserve for operatives is ready; you may take it and teach what you please in it and I will pay the expenses." He is a man whom his countrymen called an atheist! He has since been paying the expenses of four Christian teachers. At the end of the year he said: " I wish an exhibition." It was objected to; it wasn't fair to either the teachers or the pupils, for the pupils had been of a very heterogeneous class, but his answer was that it was so much better than anything else in the country that he would like to have the Governor and the Minister of States and everybody interested in education present. He had his way, and the first article on the printed programme—which this man, called an atheist, had printed at his own expense—was "Prayer by Mr. Chamberlain." And after prayer he said to me: "Say what you please," and I had an opportunity for the first time to speak to the Governor of a State into which you could put all of the Middle States and Ohio, and leave a margin for Rhode Island.

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* Carnegie Hall, April 25.

Primary and Village Schools

Mrs. E. J. Bellerby, *Missionary, Church Missionary Society, India.**

Primary and village schools must be awarded one of the foremost places in all missionary enterprise. A glance at the statistics of the Church Missionary Society will show us that this necessity has been recognized, for we find that, out of the total number of educational institutions under its control, rather more than three-fourths are village schools of the primary grade. The results have amply justified the wisdom of this course of action. Built, equipped, and maintained at a trifling cost, when compared with elementary schools at home, they form the nursery and the training-ground of the native church, and are an indispensable factor in its organization.

Many may ask why, when the Government provides education, as in India, should it be necessary for the Church to step in? The Christian's answer is brief, and may be summarized in a single sentence. "Because state education is based upon a system of so-called strict religious neutrality." This, in India, and especially in the Travancore and Cochin native States, means, that while any allusion to Christianity is eliminated from lesson, and reading-books, heathen fables and stories, not necessarily of an instructive, or even of a moral tone, fill their pages. Thus the children's minds, at a very early age, are saturated with the very ideas, generally debasing and degrading, which an enlightened Government is professing to endeavor to dispel. Again, in the native States of India, the Governments, though subject to the British Government, are essentially heathen, as is the case in Travancore, and no education whatever is provided for the lower castes. In such districts it is absolutely necessary for the Church to maintain her own schools, and give the poor, the out-caste, the pariah, an equal share of the blessings of the gospel.

Primary schools, as the term is understood in the Madras Presidency, are only taught as far as the Fourth Standard, which, however, is quite sufficient to meet the requirements of the average Indian peasant. The child is taught to read, write, and cipher thoroughly, and in all the Church Missionary Society's schools, the first hour of each day is devoted to a Scripture lesson, which every child, of whatever creed or caste, is bound to attend. The general curriculum in these schools. in any district, is uniform with that of the primary departments in all middle and high schools carried on in that district. The advantage of this is that it enables an intelligent child to pass from the village primary into the high school without having to recover any lost ground.

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* Central Presbyterian Church, April 24.

The buildings in which our primary schools are held, are generally of the simplest construction. A low wall, about three feet in height, of mud or stone, incloses a rectangular space of dried and beaten mud, and four pillars, one at each corner, support the thatched roof, allowing light and air to circulate freely, whilst affording sufficient shelter from the burning rays of a tropical sun, or the discomforts of a tropical shower.

The infant and lower classes will be found seated upon the floor, each with his or her own pot of sand and copybook; the latter formed of strips of dried palm-leaf with the letters of the alphabet scratched upon them. The child spreads a small quantity of sand upon the floor, and traces the character on it, repeating its name in a monotone; smoothing the sand it repeats the process, until the teacher considers the lesson learned. The higher classes will be provided with benches, slates, and books; and in a girls' school it will be noticed that a small bag containing sewing forms part of the equipment. The blackboard is freely used in these schools, and the interval that elapses between writing on the sand with the finger, and on a slate with a pencil, is frequently bridged over by chalk and blackboard.

Simple as these schools are, however, if they are to be in the highest degree successful as missionary schools, they need not only to be staffed by normally trained and qualified teachers, but by men or women of Christian character. Gaining the respect and confidence of the neighbors by the consistency of their home life, which can not fail to be seen and commented on in a heathen village, these teachers may truly be likened to "a city set on a hill, which can not be hid." In course of time many who have watched them will allow their children to attend the village mission school, although they would not listen to a missionary preaching, or receive a visit from a catechist or pastor. In many cases, where one now finds a flourishing native church, the original seed may have been a humble primary school taught by a conscientious follower of our Lord and Master, whose example and conduct led to further inquiry into the religion which produced such results.

But in addition to all this, the primary school teachers need to be normally trained in order to maintain a thoroughly efficient school; and to that end, it is important that a qualified teacher should be appointed from the very first. Also, where practicable, a normal training school should be established in every district, and its principal and her European helpers should control all primary schools in such district, and direct their operations.

The plan of placing the village schools under one head, rather than under several missionaries, has been fully carried out in the Tinnevelly Mission, and partially adopted in Travancore, and has the advantage of securing continuity in the work. Where missionaries share the control of primary schools, the exigencies of the mission may call one or another away from her station, and the schools thus left may become inefficient, or even have to be closed. A heathen teacher is very seldom employed in a Church Missionary Society school, and then only for very urgent reasons, such as when a foreign clan, speaking a different language, settles in a village for trading purposes, and it may be found necessary, for the sake of inspiring confidence, to employ one of themselves to teach that language, in addition to the Christian teacher.

As to results, we must remember that the greater number of the children taught in our primary schools go back into heathen homes at a very early age. Few girls are allowed to stay after ten or eleven. The children spend the remainder of their lives amid all the degrading surroundings of superstition, ignorance, and idolatry, and it would seem almost hopeless to expect to see any result. Yet, many a missionary, visiting a village for the first time, must have noticed in one house, coldness and indifference, in another, an actual repulse, and in a third, a warm welcome. It is more than probable that the warm welcome has been given by a woman who was once in a mission school, and realized that there was nothing to fear, but much to gain, from intercourse with a Christian teacher. In one case, we have had distinct testimony that the opening of a girls' school was the means of winning an entrance for the gospel messenger into a heathen village, where previously, it had been impossible even to gain a hearing.

The Kindergarten in Foreign Missions

MRS. E. W. BLATCHFORD, *Woman's Board of Missions of the Interior (Congregational), Chicago.**

The presentation of this topic has been assigned to me with a request for a sketch of the "Glory Kindergarten" in Kobe, Japan. It is regretted that the limit of time permits allusion, only, to kindergartens in other fields than Japan; especially in Turkey, where a beneficent work has been accomplished at Smyrna, under the faithful conduct of Miss Bartlett; also at Adana, Mardin, Cesarea, Marash, and Constantinople. Indeed, before the massacres, twenty-seven kindergartens were in successful operation in that land.

Friedrich Froebel, in his work for children, always found in women his most zealous and devoted disciples. In this fact lies the key to the rapid spread of his ideas; his mission was to reveal the philosophy of a kingdom which woman feels to be peculiarly her own—the education of little children—a sphere for which she is adapted by her instinct of motherhood, her quick intuition, her sympathy with child life, and ready adaptation to its changing phases.

That Froebel's life purpose was, above all, religious is not generally known. In his autobiography, speaking of his earliest experience at school, he says: "On this first day of my attendance the children repeated the words of the Lord, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.' The verse was carefully explained, and for the following days of the week was repeated again and again by the children in chorus or in sections until the sounds, the words, and the sense had produced so strong an impression upon me as to make this verse the motto of my life."

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* Central Presbyterian Church, April 24.

Froebel stands forth in the educational world a reformer as true and as great as was Martin Luther in the religious world. His great genius who unfolded in a Christ-like heart.

Thirteen years ago Miss Annie L. Howe, after years of singularly successful experience, both as kindergartner and trainer of kindergartners, felt in her heart a call to carry this gospel of childhood to Japan. On arriving there she found already in operation not less than fifty government kindergartens; kindergartens, introduced into the country by that insatiable appetite for foreign ideas which characterized the earlier period of modern Japanese civilization. Such being the fact, why should Miss Howe have made the sacrifice of leaving friends, and home, and the kindergarten which had been so dear to her for nine years? The answer is found in extracts from one of her letters written after visiting a number of the more prominent government kindergartens. She writes: "They have no sweet morning talks, no prayers, no songs; gesture is an unknown quantity. The name of God is not allowed, and the kindergartner is a teacher, not a loving, sympathetic friend, so near that she is sometimes called 'mother.' The height and depth of this sweet work have not yet been discovered by the Japanese. On the playground of one of these kindergartens is a large shrine to the 'Fox God,' and to this the little children bring daily offerings." As a Japanese pastor recently remarked to the writer: "Those are not real kindergartens. They are pictures, imitations; they have no spirit—no life."

Several years before her arrival the hearts of earnest women in the church of Kobe had been moved with the desire to give to little children the best and truest Christian education. These women undertook the work of raising funds for a building, and by the middle of October, 1889, the money needed (over one thousand dollars) had been secured, with much self-denial and earnest work.

An attractive building was erected, and early in November the Sho-ei, or "Glory" Kindergarten and Training-school for kindergartners were opened.

The Glory Kindergarten is well named. The generous, sunny building, beautiful with vines and flowers, opens daily to sixty bright-eyed Japanese children. Here, in the plays, and songs, and work, the children "learn by doing." The educative value of this work is undoubted. Can we question its direct religious influence? Only consider that the workers are inspired from first to last by the spirit of Christ, that kindliness and unselfishness are made the rule of conduct, that prayer is made as natural and real to the children as the sunlight, that the love of their Father in Heaven is shown them in His leading of Abraham and His care of the birds. Learning by doing? Yes, learning God by doing right. What a blessed nursery of righteousness!

There is no need to point out the difference between this and the mechanical Government kindergartens. One embodies the life and spirit of the kindergarten movement, the other has the mechanism without the soul. That this difference is apparent to the Japanese is amply manifested.

Training-schools and Higher Education

REV. J. FAIRLEY DALY, M.A., B.D., *Free Church of Scotland.**

The rapidity with which schools multiply in some heathen countries, once they take hold of the people, may be illustrated by the case of Livingstonia. In the year 1875, no schools; 1885, 6 schools, with 558 scholars; 1895, 51 schools, with 4,501 scholars; 1900, 123 schools, with 20,000 to 30,000 scholars.

The difficulty is not to get scholars, but teachers. This difficulty was met from the first by setting the more advanced scholars to teach beginners. In this work many showed great aptitude and proved most successful, and were promoted to become teachers of village schools. They had to prosecute their studies alone, and during holiday time attend continuation classes at the mission center.

Very soon the village schools, which were periodically visited by the missionary, demanded teachers of a higher grade. To meet this demand and the general need of the mission, a Normal Training Institute was started at the central station, Livingstonia, in 1895. Picked boys from the schools of the branch stations, representing as many as thirteen tribes, were sent in, and last year there were over three hundred in attendance. Every term since its opening young men and boys have come flocking seeking admission, but barely one out of three can be admitted, owing to cramped accommodation and want of means.

The Livingstonia Institute is wisely avoiding the mistake of surrounding students with all modern conveniences and comforts. Thus when they are called to teach in a grass hut for a school they do not feel helpless or discontented. The work in the institute approximates to the conditions of the first beginnings of school work in new villages. A shed of wood and grass has been erected along the sides of a quadrangle, with a door on one side and an open court in the middle, shaded by a tree. Such a school natives can easily provide for themselves at most villages, and the teachers who are under training are required to make the most they can of it by their own ingenuity. In the training-school itself they have more of the conditions the future may bring, and more of what the teacher may strive after. In this way the teacher is kept just in advance of his class.

If Livingstonia represents the youngest of our normal training institutions, Lovedale represents our oldest. In the former case we have normal work beginning; in the latter we have such work fully developed after more than half a century of experience. Lovedale was founded in 1841, by the Rev. W. Givan, in a brave and hopeful spirit. As the sphere of mission influence widened, the need was felt of a seminary to train agents for the mission and to provide suitable education for selected native boys.

The institution started with eleven natives and nine Europeans, sons of missionaries. Its aim was stated at the first as fourfold: To train young converts to be preachers; to educate native teachers; to give industrial training in various arts; and to give a general education to all. Its great principle and grand purpose, ever kept in view, was the conversion of the individual, and there was to be no distinction of race, but perfect equality between black and white.

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* Central Presbyterian Church, April 27.

In 1866, when Dr. James Stewart took it up, he added a college department, which rapidly increased the numbers. There are now over 800 under instruction in various stages of progress, of whom 500 are boarders or residents in the place.

In 1871 the system of payment was begun. In that year 150 students paid £200; in 1897, 813 paid £3,544; and altogether, during the 29 years, a total sum of over £43,000 has been paid as fees. Eight pounds a year are charged, and for this the student receives education and food consisting chiefly of maize and milk. The annual average expenditure of the institution amounts generally to over £10,000. The income to meet this is derived from fees, Government grants, and the committee of the Free Church, which pays £2,400 per year. Since the institute is entirely unsectarian, natives come from nearly all the missions in the country—Episcopalian, London Missionary Society, Wesleyan, United Presbyterian, French, Moravian, Berlin Society, and others. Proud Kaffirs, fighting Zulus, quiet Barolongs, and Europeans, all receive the same treatment, and are all taught the same simple truths of the gospel of Christ Jesus.

The normal course in this institute extends over three years. In the first year there are separate classes for boys and girls, but in the second and third years of the normal class they are taught together by Rev. D. D. Stormont, M.A., specially trained for normal work. In 1878 there were 107 in this department.

The impression produced by Lovedale on the natives of South Africa is best illustrated by the story of Blythswood. It is situated in the Transkei, 150 miles east of Lovedale. It was opened in 1877, being asked for by the Fingoes. It may startle some to be informed that these poor savage people contributed the large sum of £4,500 in three subscriptions of £1,500 each, that they might secure for their own tribe and district the same advantages, spiritual, educational, and industrial, which Lovedale gives the Kaffirs. This story belongs to missionary romance, but can not be told here. Suffice it to say that a handsome stone building has been erected; that last year they had a total of 353 with 69 in the normal department, of whom 24 were successful in securing certificates.

Heathenism will never be evangelized, far less converted, by Europeans and Americans. In all lands it will only be converted by native agents. The springs of a new religious life must be found in the soil itself. Already in all our missions we have discovered this blessing in the young men and the young women raised up by our schools to be preachers and teachers.

REV. W. S. SUTHERLAND, M.A., *Missionary, Church of Scotland, India.**

Whenever I go across to India to visit any mission, and want to know the moral and religious condition in a particular place, whether the tone is high or low, I ask myself, is there a training-school here? If there is, I go to it, and get interested in the young men and women. I lay my hand upon the pulse of that school. That is the heart from which the blood goes out for the whole body of the church. If it is weak, the whole church will be weak.

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* Central Presbyterian Church, April 25.

As the work of any mission goes on the missionaries are forced, if they would have their church strong and independent, to put their strength into a training-institution. I have had charge of such a training-institution for the last twelve years on the Himalayas. We have felt that it is our greatest work. Out from the institution have gone men into the East and into the West, into countries where we are not allowed to go, away into Bhutan on the east and Nepal on the west. These young men have felt the call of the Spirit, and have gone at the charge of the native church. These are the leaders who have made the church there independent and strong.

And women's work is on the same basis. Ladies who expect to go to India should not suppose that they will be able to teach there unless they learn here. I have seen ladies come out who have never had a chalk in their hands; they have been set to school work, and have felt themselves perfectly helpless. Men and women are alike in this. Unless we learn to teach, we shall not be fitted to take up this, the greatest work that we have.

To our school come young men of various ages, from 15 to 35, and they stay with us from 4 to 5 years, according to their circumstances.

We begin with the Bible class, in the morning at 6 o'clock, for an hour. Our regular school begins at 10.30 and goes on until 4. We feel in that school that unless these young men, having their hearts full of the love of Christ, have their heads as full of the knowledge of His work, they are useless for the purpose of extending the kingdom of Jesus Christ. These young men are sent out to preach. From the best of the teachers all our preachers are chosen.

Possible Power of Missionaries Who Teach

MR. W. HENRY GRANT, *Secretary Ecumenical Conference, New York.**

Those who have not been on the foreign field may not fully realize the extent of our school work. If you had gone a hundred years ago from Yokohama across Japan, through China, round through the Straits, up through India, across Persia, and down through Turkey, you probably would not have found more than two or three schools, in our sense of the word. And yet, a few years ago, I went pretty much over this route, and there were only two Sabbaths in the whole time that I was not in a Christian church, except when I was on the steamship. Of these two Sabbaths, one was when I was snowed up in a Kurdish village, and one when I was in China without an interpreter. I think there was not a week in all that period of traveling from 15,000 to 20,000 miles in Asia that I did not almost daily visit a Christian school. So you can get from this some idea as to the number of schools carried on by the missionary societies of the world. I have visited possibly a thousand of these schools. Now not only is the number of these schools great, but their possibilities also are great.

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*Central Presbyterian Church, April 27.

The Sunday-school as an institution, in its feeblest form, is doing an immense deal of good . The same is true of our day-schools and station boarding-schools in foreign lands. If you go out into any of the villages where the missionaries are at work, and see a child—a boy or a girl under fifteen years of age—who has been in one of the station schools one, two, or three years, he will meet you with a warm welcome and a bright face; he is a missionary in that community, where he is bringing new and fresh ideas, ideas of life and light, of the gospel, and of the benefits of Christian education. The question is, therefore, how to make these children most efficient and of the very greatest benefit and blessing to their own people. It is found, in many instances, that children have actually been educated away from their people; that boys and girls are best left at home six months in the year that they may enter into the daily life of their brothers and sisters, helping in those ways which are normal to them in the farming and harvesting the crops, helping in the sewing; and if that part of their activity is taken away from their daily life, it must be furnished in some other way in the school.

Now admitting that our educational work is not all it might be, it is still a mighty power, and it is worth while to put into it the very best superintending and directing force that can be obtained.

Much has been said as to the training of missionaries in teaching. The first obstacle that we meet with is in the reluctance of Christian educators to go to the foreign field; by the time they get the necessary experience at home they are not easily moved to go abroad. Such men need to have the opportunity for leadership and influence brought to their attention in the strongest possible light. A thoroughly competent Christian educator in any of the great fields will soon be known to all who are struggling with the problems of educational work there. In China I think that we could very easily go over the whole field, and find not more than a dozen men specially fitted to direct Christian colleges.

This being the case, we first of all limit what we attempt to do by the number of the men whom we have to do it with. One of the great errors of our mission work is in supposing that the extent of the work is dependent upon the amount of territory that is covered, or the mere numbers of those engaged in it, or the numbers in the institutions themselves. As a matter of fact, in China, out of the twenty to twenty-five thousand students in the Christian schools, there are probably not more than two or three hundred actually in the college grade. It is a remarkable fact, that if we were to gather together the missionaries who are fitted to conduct higher educational work, and the students who are prepared to enter college classes, we would not have much more than a small American college in that vast field with its many schools. I am not advocating one Christian college for the whole of China, but I am speaking of the conditions under which higher education must be developed, conditions which do not admit of many denominational colleges.

The Christian College

REV. GEORGE WASHBURN, D.D., LL.D., *President, Robert College, Constantinople.**

Whether any college can be considered as an auxiliary to the missionary work depends upon what sort of a college it is. No one knows better than we, who are engaged in the work of education, that neither knowledge nor intellectual training alone can make good men.

What do we mean by a Christian college? We have two American colleges in Constantinople: one for girls and one for young men. Both claim to be Christian colleges. The last-named of these two colleges—Robert College—was the first of such institutions founded by Americans in mission fields, and it has served as a model for others. It was founded in 1863. It has never received any money from any missionary society, but is an independent institution, governed by a Board of Trustees in the city of New York. It has now 300 students, representing fifteen different nationalities, and almost as many religions. It is not a theological institution, and we do not trouble our students even with the results of higher criticism. It is not a sectarian institution, and we are not much concerned with the conventionalities of religion. The majority of our students are members of some one of the Oriental churches, and we do not seek to make them Presbyterians or Congregationalists. We do not even ask them to become Protestants; we simply seek to make them true Christians, honest, spiritually minded followers of the Lord Jesus Christ. We mean to do for our students just what a first-class Christian college in America should do for its students.

We hold that the true object of college education is to make men; to discipline and develop character. We are involved in the same difficulties and perplexed by the same questions which are now agitating the educational world as to what means are best adapted to develop the faculties of the mind. In America, as we all know, the question of college education is in a state of absolute chaos. In France it is the most important political question of the day, and even in Germany the conflict between gymnasiums and *real-schulen* is becoming acute. In general, our theory is to carry out such a course of study as will best develop the different mental faculties. And we mean to give a more thorough drill and discipline in these branches of study than can be had in any other institution in the Turkish Empire. We do not follow exactly the curriculum of American colleges, because we believe that every college in mission fields should be adapted first of all to the needs of the people of the country. It does not make so much difference what a boy studies as how he studies.

We yield to none in the completeness and thoroughness of the intellectual training which we give to our students, but we believe that there is something far more important than this, that the moral powers stand higher than the intellectual, and are the controlling influence in our lives; consequently, we do all in our power to train and develop these faculties, so that our students may become Christian men.

So far as religious teaching is concerned, we do our best to impress upon our students the essential principles of our faith, and to lead them to practical Christian lives. All our students are required to attend public prayers every day; all those who board in the college, about two-thirds of the whole number, are required to attend public worship twice on the Sabbath and Bible classes in the afternoon. The Young Men's Christian Association holds its meetings on week days, and is an influential society. There are also private and voluntary meetings of the teachers and students. If it is said that preaching the Gospel is the essential thing in missionary work, what missionary has such opportunities as we have? The young men come under our influence not once or twice, but for five years successively we preach to them all the essential truths of Christianity as plainly and earnestly as we can. If it be said that the most essential influence which the missionary exerts is in coming into personal relations with the people, these young men are kept for years under the personal influence of their professors, whose first thought is to make them good men. The head of one of the great Christian churches of the East said to me not long ago that among all his people the only young men who really believed in God and in Christianity were those who had been educated in Robert College. If Christianity is to hold its own in the East; if the old churches are to be won back to spiritual life; if they are to become instrumental in teaching Mohammedans what Christianity really is, it will be through the influence of trained and educated men, men who know what they believe and why they believe it; men who have sufficient knowledge and training to understand and to meet the arguments of those unbelievers who are now flooding the world with their attacks upon Christianity and upon all religion.

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* Central Presbyterian Church, April 25.

The question whether any college established in a mission field will be a truly Christian college must depend, not upon constitutions and rules, but upon the personal character of those who are sent out to direct it. The missionary, whether he be a teacher, or a preacher, or a writer, must be full of the Spirit of Christ, and must reflect the life of Christ in his own life, or he will never win men to the service of his Master.

REV. GEORGE B. SMYTH, D.D., *Missionary, Methodist Episcopal Church, China.**

A college for the higher education, established in any large city in China, is a great reconciler, and affords a platform upon which the leaders among the Chinese and the leaders of the Christian Church can stand together.

I remember, some time ago, an interesting illustration of this. I was invited to meet a number of Chinese gentlemen at dinner. After the dinner, one of them said that he wished to speak to me about the Church. "For reasons which you will understand," he said, "I have not joined and can not join the Christian Church at present; but because of the existence of institutions like the one over which you preside, I recognize, and many men of my class recognize, the fact that the Christian Church is the only disinterested friend which

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*Central Presbyterian Church, April 26.

China has; and, I do not hesitate to say, that the time will speedily come when large numbers of the men from the class to which I belong will join it." Now, he did not say that to flatter, as Chinamen often do. I believe that he meant it. I have reason to know that he meant it. In the condition of things which exists in China, and because of the old opposition of the people to foreigners, it is necessary that a reconciler of this kind should exist.

Christian institutions for higher learning aid largely in the general intellectual stirring up which is necessary in China, and which seems to be necessary in every country before Christianity is largely accepted. Christianity is the religion of the living, and not the religion of the dead; and everything that the Christian Church can do to awaken a higher and a more active intellectual life among the Chinese will aid them in the acceptance of the Christian religion.

Now, a word as to the present condition of higher education in China, as shown by the schools.

As to the government schools: There is now a great college established at Tientsin, especially for the study of civil engineering. One has recently been established at Shanghai, especially for the study of political science and history. And, in addition, another great university was established about two years ago at Peking. These three great government colleges of China are all crowded with students. But the significance of the higher education—the meaning and value of it—is shown better by a list of the Christian colleges.

There is a college at Canton, which is the largest institution of the kind in that part of the country; the American Board College at Fuchau; the Methodist universities at Peking and Nankin, and the institution over which Dr. Sheffield presides at Tung-Cho, near Peking. There is the College of the American Episcopalians, St. John's College, at Shanghai; the Southern Methodist College at Shanghai; and last and largest, the college over which I have the honor to preside at Fuchau.

Of the more than 300 students at our college at Fuchau, there is not one who does not pay his way. And we have found that it has been a great stimulus to study. Of the hundreds upon hundreds of students who have passed through that college there has never been one who has received one cent from our church or from any other church. I think it is the only institution in China of which that is true. I do not say that gladly, but sorrowfully.

These Christian institutions afford and promise no future positions of any kind to their students, whereas the government colleges do; and the fact that these Christian colleges are crowded with students to their utmost capacity is an evidence of the eagerness which the Chinese feel for the acquisition of this learning.

Now, an interesting thing is, I think, that every one of these institutions—the Government college at Peking, the Engineering College at Tientsin, and the one recently founded at Shanghai, as well as all the Christian institutions to which I have referred—have for their presidents Christian men, and American Christian men.

These institutions are striking examples of the great opportunities which are opening out before the Church in the Far East. But it is also an indication of the tremendous responsibilities and duties which are pressing upon the Church, which I hope it will rise to meet.

I believe that the time has come when there should be special preparation of the highest kind for educational work in these colleges; that our boards should send out specially prepared men only. And I desire to give this as my testimony: That no more consecrated men have ever come out than those men who have specially prepared themselves for what would be called secular work. No men have ever shown a more loving spirit, or have given themselves more utterly to the best interests of the Chinese. Special preparation, the highest intellectual preparation, for any kind of work to be done on the mission field does not unfit a man for the great work of the missionary—that is, the work of bringing men to Jesus Christ.

The Power of Educated Womanhood

Miss Isabella Thoburn, *Missionary, Methodist Episcopal Church, India.**

The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto, but to minister. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result.

It was once thought that anyone who knew the three R's could teach little children, and such work was committed to poor women and untrained girls because they needed the support it brought them. But we now know this instruction of little children to be one of the most difficult things in the whole school course. All the way on, I will not say all the way up, the trained, which means the educated in mind and hand, win influence and power simply because they know how.

Few missionaries have found the expected in the work awaiting them on the field. We went to tell women and children of Christ, their Saviour and Deliverer, and to teach them to read the story for themselves. But instead of waiting and willing pupils, we have found the indifferent, or even the hostile, to win whom requires every grace and art we know. We have found sickness and poverty to relieve, widows to protect, advice to be given in every possible difficulty or emergency, teachers and Bible-women to be trained, houses to be built, horses and cattle to be bought, gardens to be planted, and accounts of all to be kept and rendered. We have found use for every faculty, natural and acquired, that we possessed, and have coveted all that we lacked. We have found ourselves pioneers to open new paths, and reformers to make straight crooked ways. We have had to make bricks without straw, and to evolve plans suitable to the place and time, for never will any plan work the same way in two places. It is cruel to a work and to a worker, to send her to such labors without preparation. We have learned this; boards are beginning to learn it, and all begin to realize the importance of the missionary training-school.

But it is not only our power over those we go to save that we must consider. When saved they must have power over the communities in which they live. We do poor work if it does not inspire others to go and do likewise. It is not only the missionary spirit they will need; not only the constraining love which is essential for keeping the heart warm and devoted, but the same training which we need, as well as skill for service. They need this more than we because of their harder task. We are trusted and respected. Few doubt our right to knowledge or our wisdom in its use. They meet doubt and opposition. They have little sympathy, or support, or inspiration from friends, and no precedents to follow. They live and breathe in the atmosphere of countries where abuses are crystallized. Moreover, they are to guard their pupils and converts from the evils that come to them from the same lands that send them the gospel. You have no curse here that does not touch some vital part of our work in India. Intemperance, divorce, degrading amusements, injurious, false, or impure literature, are all serious hindrances in the mission field. Women must know how to meet them. I heard Mr. Moody say last summer that the principal heresies of the day are led by women. It was a startling statement, but sadly true. The lesson for us is to see that the higher education, for which our Eastern sisters are asking, be Christian education. Only yesterday Miss Singh was asked here in New York if she would not take training for the stage. Girls are being asked the same question in Calcutta and Bombay. Shall we not make haste and so unite higher education with all that is good in hope, and purpose, and accomplishment that one shall be identical with the other, until each trained student shall go from our schools with the vow, " To be the best that I can be for truth and righteousness and Thee, Lord of my life, I come."

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* Carnegie Hall, April 26.

Higher Education of Women

MRS. S. L. BALDWIN, *Formerly Missionary, Methodist Episcopal Church, China.**

The object of Christian missions to heathen nations is not to found schools, orphanages, and hospitals, or even to give better physical conditions and aid to self-support, but to obey Christ's last sacred command, " Go ye and teach all nations." Happily all these institutions for education and physical uplift quickly accompany, or follow as aids and results of the preaching of the gospel, illustrating the truth of that word, " Seek ye first the kingdom of God and his righteousness and all these things shall be added." Experience and observation teach that mere mental culture, from its lowest to highest forms, gives not that " new birth " which Christ taught was imperative to salvation. Foundation work is by preaching the gospel.

The money for support of Christian missions—whence does it come, and on what plea is it raised?

In preparing an article on missionary work in our own denomination, I had occasion to study the official statistics of the contributions of 1,500 churches, and I was most interested in the fact that the larger proportion of money was given by the middle and poorer classes, and in many cases represented real sacrifice. The " poor widow " still unassumingly drops her "mite" into the Lord's treasury. What plea is presented to secure money? Chiefly and justly that of the spiritual darkness which results in every other form of evil; we plead for money to give the gospel, and ask for schools, orphanages, and hospitals only as aids to this main object.

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* Central Presbyterian Church, April 24.

To what extent are we justified in using missionary money for education? Thirty-seven years in foreign missionary work, twenty of them on the field, have given me strong convictions on this vital question. It has been given me to see the terrible degradation of our sisters in the chief heathen lands of the world, and I have realized most fully that they could be saved only through Christ. Under His command how dare we give luxuries and accomplishments to some of our Father's children, and deny, on the plea of an empty treasury, the bread and light of life to others in direct famine and darkness?

In view of these conditions, and the chief object of missions to heathen peoples, it does become a vital question to mission authorities as to the purposes to which they may appropriate mission money. There can be no question as to its use in the direct giving of the gospel. The preaching of the Word, evangelistic travel and teaching, training-schools for Bible-women and their work, the publication of Christian literature—all these are in perfect harmony with our plea for money. Again, we are justified in using these trust funds for indirect aids in giving the gospel; we have passed the time when either orphanages or hospitals are questioned. The rescue of little ones from death or worse, to be trained into expert Christian workers, justifies always the support of Christian orphanages, while the direct teaching of God's Word to those who come to our hospitals has not only resulted in salvation for the patients, but has opened homes, towns, and even great cities to the entrance and work of missionaries.

But when we come to the subject of education, we at once touch debatable ground. What shall the limit be of the use of mission money for so-called higher education? My growing conviction is that we are justified in giving only that mental culture that is necessary to make expert workers in every department; that advances the one chief object, namely, to give the gospel to the heathen. It is important that our pupils have a good knowledge of their own language and history, and that they have what we would term a good English education. I would give such a knowledge of the science of the heavens and the earth as will sweep away all superstitions. I would have them so well informed as to be able to recognize the great Creator and His unswerving laws, by which we have night and day, seedtime and harvest, fruits and flowers. But what of the giving of foreign languages, music, drawing, etiquette, etc.? When the courtesy of Christ comes, teaching the bearing of one another's burdens, hospitality, gentleness, meekness, and purity, how gladly should we hasten to teach that through these better forms a release is given from the exacting code of heathen etiquette. It does not seem wise to use mission money to pay native teachers—not always Christian—to teach our pupils such details as how low to bow to a guest, how to lift and place a cup of tea, how to arrange a bouquet, etc. Such teaching, if continued at all, should certainly be wholly supported from other sources than the mission treasury. Furthermore, drawing, wood-carving, embroidery, etc., save as industrial aids, surely ought not to command the use of mission money.

Music, to a limited extent, has a most valuable place in the work of missions, and such a knowledge of it may well be given as to enable one to sing the gospel in home, school, and church. I would not hesitate to ask a self-supporting widow, who could not give her only child a note of music, to contribute toward an organ for school or church in a heathen land; but classical music, as represented by Wagner, Beethoven, Mozart and their confrères, surely has no place in mission schools, unless it be wholly at the expense of the pupils, not only for the teaching, but for the traveling expenses and support of the teacher. As to foreign languages and methods, usually all methods of teaching in mission schools are of necessity foreign, and it only remains to measure values and use the best as economically as possible for successful work. To the earnest student of the conditions of the world to-day it becomes increasingly evident that English, with its treasures of spiritual and scientific truth, must have a place in our higher native schools.

Believing, as I do, in the right of women in all lands to attain for themselves the highest mental culture and most decorative accomplishments; seeing over the world the wide, open door for the gospel, and realizing our limited sources of supply, I would rejoice to see the following principle closely adhered to by those who administer the trust funds of missions, viz.: give nothing for mere accomplishment or mental or personal decoration, but everything possible to make workmen that need not be ashamed in God's service, and to contribute to strong Christian character.

MISS LILAVATI SINGH, B.A., *Professor of English Literature, Lucknow College, India.**

It has been said that money for missions comes from the middle classes and the poorer classes, and therefore it must be very carefully expended, and not given to higher education. I have been traveling nine months in this country, and one day a little envelope was handed to me, and there were five dollars in it, the gift of a poor preacher's wife. She was crippled, rheumatic, had to do all her work herself, and to look after a husband who was very sick. That night as I knelt beside my bed, I separated that envelope from the others, and I asked God to bless that money in training workers on the other side. Because the money comes from the poorest, and the people have to make sacrifice to give it to us, ought it not to be put to the best use? As a child, I did a great many things that I now know were wrong. How do I know it? Because your missionaries have established schools where girls can be trained. And we want the same kind of trained women as you have in this country to do efficient service on the other side.

It has been said that because the gospel is to be preached, therefore energy, and money, and time should not be expended on higher education. I plead that because the gospel is to be preached, therefore energy, time, and money should be expended on higher education. With all that you have done for us in the past, you will never have enough workers for us. The only way to get enough workers to meet the demands of the field, is to train us to do the work that your missionaries have done. I have been told that when the officers of our church have the names of candidates presented to them, one of the first questions they ask is, What education has she had? Now, I could not help thinking, that if, with your heredity and environment, you require good education in your laborers, how can we poor heathen do efficient work without the same advantages? I have been with missionaries for a number of years, and I have seen them when their hearts have been breaking. It isn't the climate that breaks their hearts; it isn't the difference of food and the strange surroundings; but what is breaking the hearts of a great many missionaries has been the failure of character in their converts. From my own experience, I want to tell you that failure of character comes oftentimes from ignorance; because we do not know any better we disappoint your missionaries. Now, if you want us to be what you are, and to be what Christ intends us to be, give us the education that you have had, and in time, and with God's help and grace, we will not disappoint you.

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* Central Presbyterian Church, April 24.

When I wanted an education, I did not have money to get it, but I had read about girls in this country who were educating themselves, and although the missionary in charge offered me a scholarship, I did not accept it; I wanted to do what your girls and boys are doing: to get my own education by working for it. And so when the scholarship was offered me, because of the inspiration of your lives and characters I refused the scholarship. I taught five hours every day to get money to pay for my food and for the education that I thought would fit me for service for Christ. It was not mere ambition. It takes an educated mind to be ambitious! An educated mind that makes you more eager for knowledge is not a thing that has come to India yet. The thing which made me want an education was a desire for service, because I had read of women in England and America who were doing great things for people.

It was my privilege a few weeks ago to visit the city of Washington, and there I saw a statue that I shall never forget as long as I live. It was a bronze statue of Abraham Lincoln. In one hand he holds the Proclamation of Emancipation; the other is placed upon the head of an African slave, whose fetters lie broken. The spirit of gratitude with which the slave is looking up to the emancipator has been brought out very beautifully by the artist, and, as I looked upon that group, I could not help thinking that we women of the Orient should feel that gratitude toward the women of England and the women of America, for they have done and are doing the same thing in a measure for us that Abraham Lincoln and his brave men did for the African slaves.

There are degrees of emancipation, and while I do not wish to lower the work that is being done by the Bible-women, I am here to plead for the skilled labor that we need in India. Fifteen years ago there was but one woman's college in all Asia, and that was a heathen college, although the money for it had been given by a Scotch gentleman. Now we have three in India, three in Japan, three in Turkey, and besides these there are a number of high schools in all the mission fields. Again, there are now thirty-five girls studying in the colleges for men in the Presidency states of India, while fourteen years ago, when we wanted a college education, we applied to the principal of a Government college, and told him that we would be willing to take any seat he would give us. He replied that if he took us in, the boys would all leave.

The fact that we have colleges does not prove anything, if the students have not responded to the benefits that they have received by giving service to their country. I want you for a few moments to consider what these students have done and are doing: First, one of the results that might be called a miracle of modern missions, is that great and modern work started by Lady Dufferin in India. Consider who were the girls that were ready to study and to take the course that was offered by these medical colleges. It was the Christian girls, trained in the institutions of your Christian missionaries. One of the governors of North India says that nine-tenths of the girls in the medical colleges in India are the girls who have been trained in mission schools. What a tribute this is to the efforts of your missionaries.

The daughter of one of Dr. Duff's converts is the principal of the leading college in India, and has managed it for fifteen years in a land where women were called animals, where woman was called "the weak thing" by Sanscrit teachers and philosophers. There was a widow and her daughter who sat side by side with me in my class, and after their graduation, the mother took a high school course and the daughter a college course, and to-day they have an orphanage. When the famine broke out they gathered fifty of the orphans, and it is their aim to support this home by money collected in India. They have what they call a "Daughters of India" school, and this school is as well managed as those under your missionaries, if you will pardon me for saying so.

I have not time to multiply instances. There are girls of all denominations scattered throughout India, and everywhere those Christian girls are leaders of the people, but they could not have been leaders except for the high training which your missionaries have given them.

Consider now the indirect result of this higher education. It develops the character. The study of the English language is a wonderful study. Eight years ago I read a little booklet sent from this country; it was Drummond's "Greatest Thing in the World." As I sat reading it, the beauty of the thought so filled my soul that I could not finish the book, and I went into my room and I knelt down beside my bed, and I thanked God for having taught me the English language so that I could read books like that. We need your English language that has such wonderful power of transforming character. Some objections are made against teaching us English, and one of them is that it has a tendency to Anglicize us. I ask you to pardon a personal allusion. When I was a girl in the lower classes and could hardly read English, the highest ambition I had was to put on an English dress and to pass off for an English lady. When I went through the high school and the college, my sense of duty and responsibility was awakened, and I have lived to be proud of the fact that I am a native of India and nothing else.

Then the English language is doing something for us that everything else has failed to do. It is making one people of us. India is a continent made up of different countries. It is the English language that is making one people of us, and is drawing us together. The English language is the bond between Christian and heathen countries.

There is another benefit from learning the English language: It shows us how to work. Four years ago I was in my home, and I took up one of the American magazines, and I saw an article headed, "If Christ Came to Boston." And I remember that article said something in a very beautiful way about what Christ would do in Boston. I remember that afternoon I went into my room and I prayed that God would hasten the day when all the charities and philanthropies that they were having in this country would be done in India. So if we do imitate you and are grotesque at times in our imitations of dress and manner, as you have put up with our sins, and been kind with us and patient, please be patient with this also, because we are in a state of transition. Give us this education that will transform character, and all the rest will follow.

And what is our hope for the future? Our hope is, I can not help saying it, that a few years from now—it may be fifty years or more—we may have a gathering like this in India. It was my privilege to be at the annual executive meeting of the Women's Foreign Missionary Society of the Methodist Episcopal Church. I had been there at several sessions, day after day, and one morning as I sat far back in the audience, God gave me a vision. It may be that we Orientals are dreamers, but the vision was this: I would not live to see that day, but if God is God, and if He is the God of missions, from the other side I shall look down upon just such a gathering. The joy that filled my heart as I saw, in a vision, India women gathered together to send the Gospel to every land, surpassed every other joy that I have ever felt.

A few weeks ago it was my privilege to read that wonderful book, "Christian Missions and Social Progress," by Dr. Dennis. I was alone in my room when I finished the second volume, and when I got through I had a strange feeling of awe. I have never felt that way but once before in my life, and it was when I was reading a little review of the discoveries of science in this nineteenth century. This time my feeling was of awe, only more intense. I could not help thinking that God is in this movement of missions, and that He is marching on, and, as I sat there filled with His presence, the room soon seemed full of God. He is marching on, and He will take us to victory, and we will conquer the whole world for Him.

MISS ISABELLA THOBURN, *Missionary, Methodist Episcopal Church, India.**

There has never been any question on the mission field or elsewhere about the propriety or necessity of higher education for men. Dr. Duff, one of the great educators, said, "You might as well try to scale a Chinese wall fifty feet high as to educate the women of India." The wall has not only been scaled, but thrown down. Advanced schools for women are Christian. The exceptions are the government high schools in Japan, and the Bethune College in Calcutta. Elsewhere, among heathen, the indifference or opposition to the education of girls, their early marriage and subsequent seclusion, have limited the school course to the lower primary grades. When one hears of a lad or his friends asking, with a view to marriage, "Is she educated?" it simply means, "Can she read and write?"

But with the profession of the Christian faith, early marriage, seclusion, prejudice, opposition and all the old hindrances are swept away at once. And when non-Christians enter a Christian college they generally leave their former opinions on these matters at the door; not because they are required to do so, but because they accept the conditions as part of their progress; and they also generally accept that which made the conditions—the Christian life—before they complete their education. At Nagasaki and Kobe the girls who have taken the full course have all become Christians before graduation.

The advance has not been made because anyone planned it. It was the natural outcome of that which must needs grow because it had life in itself. Any education at all presupposes higher education. The infant school requires teachers who have passed in the primary standards. The primary teachers must have studied at least in the middle or grammar school; the grammar school teachers should be high school graduates, and the high school teacher requires a college education. Step by step, led by the necessity of the situation, the advance has been made from the lowest to the highest standards. Then, added to the demand for teachers, comes the call for medical workers. There is nothing to compare with the opening for educated women in Asia. Only where women have been shut away from the hand of mercy and help can the healing touch of such a hand be appreciated. The West can not supply this help to the East; there are not hands enough.

All the reasons that can be given for the higher education of women in Europe or America hold equally good in Asia, and the reasons are the more weighty, because there the qualified women are so few and so much more exposed to criticism and suspicion while attempting the larger work set before them. Mission policy is full of social problems, twofold in their nature, because men and women in those lands have lived their lives apart. They will never be solved by men alone, though they give their working years to the study. We, as missionaries, are doing poor work for the women if we are not developing leadership in them. Asiatic women have proved that they are capable of leadership, not only by their history in the past, but some are proving it to-day. The Empress of China, with Christian training, might have been as famous for political reforms as she now is for their prevention. The Pundita Ramabai fears no difficulty in executing her plans.

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* Central Presbyterian Church, April 24.

This higher education can not be indiscriminate; it is too expensive to be wasted; the multitude is not yet prepared to receive it. The bright girls in all our lower schools should have opportunity, tested grade by grade, for going higher. If they pass certain examinations, if they are approved by teachers and superintendents, if they show a willingness to repay what is expended upon them by personal service, then they should be promoted as long as these tests are maintained. Generally, the girls who enter the higher schools will come from Christian families, and will pay in whole or in large part for their education. Those who pay their way through school will follow the same plan in after life, and are not likely to become mission dependents. We must bear in mind all the time that it is character we are working for, and not examinations or position; and nothing develops character like self-help.

It has been objected that higher education in mission fields is in English, and that this creates foreign tastes in students, and separates them from their own people. The whole question is involved in this, because higher education can not at present be given in any other language. The textbooks do not exist, and it is a shorter way to learn English and use English books than to wait until missionaries have time to produce the textbooks in many languages for the whole college course. But there is even a better reason than that of economy. The books we read influence our thought and opinion, and through these channels influence character. This fact has been recognized not only by missionaries, but by governments. A Director of Public Instruction, who had no interest whatever in Christian missions, said, "If you want to change the habits and lives of these people, teach them the English language and give them English literature." The wide use of English and the consequent dissemination of English literature seems to be inevitable; it is not left for anyone to decide. The results of its study and use are not according to the fears of the objectors.

It ought to go without saying that this higher education, as well as that which begins with the kindergarten, should be full of Bible teaching. All through the course of study the supreme object for which missions are founded should be kept in view, as though the schools were special training institutions for that one purpose—the evangelization of the country in which they are situated. To this end libraries should be chosen, young people's associations organized, lectures arranged, and every possible religious influence brought to bear upon the heart and life of every pupil.

REV. JOHN WILKIE, M.A., *Missionary, Presbyterian Church in Canada, India.*[*]

I think we are all of one mind as to the importance of higher education, so far as our native Christians in the field are concerned. If we want them to be leaders of the people, we must give them the best education that is within our reach. Further, we are all agreed that Christian teachers can teach secular subjects, and in teaching them can exercise an influence for good. We all realize that we can not teach a geography lesson without striking a blow at both Hinduism and Mohammedanism, and without suggesting helpful thoughts to our students. But I wish to go further than that. We have started our mission college at Indore for the express purpose of making it an evangelistic agent. We are teaching secular subjects there in order that we may thereby have a chance to teach the Bible directly. I regard the mission college in India as of supreme importance, and especially so in the present state of things there.

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[*] Central Presbyterian Church, April 26.

In 1888 there were 11,000 students attending the different colleges. In 1891 they had gone up to over 14,000, and it is estimated to-day that there are over 40,000 students in the different colleges in India; nearly double the number that are found in all the colleges in Great Britain and Ireland, and the number is every day rapidly increasing. The larger proportion of these students are educated in non-Christian schools, in which the mind is educated, but nothing is done to educate the conscience or to meet the spiritual wants of men. The result is that the larger proportion of the students turned out of our government colleges are turned out practically infidels, and they are becoming a serious danger in that land.

Now, the only means of reaching that large class in the community in India, or almost the only means, is by means of the Christian college and the institutions which have been set at work through the Christian colleges. We have this large class in the community that can not be reached by the ordinary evangelistic agencies. Because we can not reach them by the ordinary agencies, are we going to pass them by? We have started our colleges there in order that we may influence this large class. In the mission colleges we not only have the best and almost the only evangelistic agency that will reach that class of young people, but we have the best evangelistic agency that there is for reaching all classes in the community.

REV. J. F. GOUCHER, D.D., *President, Woman's College, Baltimore, Md.**

We all concede that the higher education must of necessity include the education of the highest: and this is impossible unless we have the education of the spiritual nature. We also concede that it is of the first importance that whatever class of education we are attempting, it should be of the very best.

Let me give you a concrete example: In a city of India which we will call Dilkeshad, a little scavenger boy, the son of a scavenger, was passing along the streets, and he heard some Sunday-school singing. He was attracted by it, was invited in by the teacher, became interested, entered the school, and passed from term to term until he graduated from the primary and intermediate schools and from the high school. He did not enter the ministry, but gave himself to teaching; and after awhile such was his efficiency that he was made the second head master of the high school of Dilkeshad, under the management of the Methodist Episcopal Church.

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*Central Presbyterian Church, April 26.

This man, whom we may call Ibrahim, was a consecrated man. He felt that the school should be the very best of the class, and he should not be satisfied with intellectual culture or with physical discipline, but that there should be a spiritual discipline as well; the intellectual subordinating the physical, and the spiritual served by the intellectual and physical both. For two years in succession every youth, who, after studying under Ibrahim, went up from the Dilkeshad High School to the Government examination, passed. This exceptional thing set the Brahman and Mohammedan teachers of the city to thinking, and they said: "If this goes on, we will lose our scholars. We must do something." They had a large poster painted in green and yellow letters, to this effect: "Teacher Ibrahim is a scavenger, and the son of a scavenger. If he corrects a high-caste boy, the boy loses his caste. If a parent places a child under the discipline of Ibrahim, he is guilty of sin, and lowers the rank of his child."

These posters were posted all over the walls of Dilkeshad, and as the teacher Ibrahim came to the school one morning, he saw this description of his low origin posted so that all the boys and all the parents that chanced that way might see it. Ibrahim consulted the head of the school, who said to him: "You are not set for your own defense, Ibrahim. You are not to give place unto wrath. 'Vengeance is mine; I will repay, saith the Lord.' Do your duty. The Lord will take care of you."

Ibrahim had common-sense. Therefore he attended to the work for which he was called, and did not undertake to fight his own battles. He entered the schoolroom and proceeded as though nothing had transpired, and continued thus for a week, not even taking down the posters. And the gentlemen of Dilkeshad, the Babus, the Brahmans—the high-caste men—said, as they met: "What does this mean? The whole town is posted with statements about teacher Ibrahim. Who is he?" "Well," said some one: "don't you know? He is the second head master of the High School. And don't you know that for the last two years every youth that has gone up from that High School to the Government examinations has passed?" And the shrewd men said: "Every boy passed! That is what we need—to get our boys passed. And if he passes everybody, we will send our boys there." Within a month the school was so crowded that from that time to this it has been self-supporting. When I had the privilege of visiting it, some time since, there were over 600 youth present—Brahman youth, Mohammedan youth, etc.—and they united in religious services with us. They had to endure religious exercises in order to get the rest. They wanted the Government examination successfully passed, in order that they might come to preferment. There they were, with this man with the common-sense giving such a direction of things, that it was a higher education, and not discounted.

That is what is needed in the mission field as here—that everything shall be fully up to brand; that our colleges shall be colleges, and not secondary schools; that our universities shall not be simply named universities. And when we can have colleges and universities in our mission fields that are worthy of the name, then we will have the efficient agency for the higher education, which will qualify ministers who will be efficient for the accomplishment of the purposes of God. And if it is necessary (and I believe it is not only necessary, but ultimately and absolutely so) that we should have co-operation in these matters, let us pray God that He will give us the spirit of co-operation.

We need in our mission fields, highest ideals; we need amplest equipments; we need largest efficiency; we need perfect co-operation, with God in the midst, and the problem is solved.

Principles of Mission College Management

REV. D. STUART DODGE, D.D., *Secretary, Board of Trustees, Syrian Protestant College, Beirut.**

The discussion in this paper will be confined to institutions of the collegiate or professional grade, and no attempt will be made to cover more than salient and practical points.

1. The first and imperative condition is that such institutions shall be unmistakably missionary.

This is not simply to be taken for granted. It needs to be emphasized. It is to be the supreme and determining fact. It settles the course of study, the selection of instructors, the board of control, the internal management, the use of funds, and often the location.

Not that the missionary college is to be a theological seminary or a Bible institute, or necessarily denominational; but it must be something more than an institution where the study of the Bible is only optional and attendance upon religious services not obligatory. The one distinguishing feature of the missionary college will be that the Word of God shall have the place of honor. It will invariably be made an integral and indispensable part of the daily course of study. It will never be allowed to seem subordinate to science, or history, or philosophy. The students will be taught to regard it as a divine revelation, the source of rational faith, and the law of true life. If the claim is that other religious influences can be depended upon in nominally Christian countries, this does not hold true in lands where missions exist.

2. All regulations must be framed to enforce the uncompromisingly evangelical character of the institution.

Attendance upon daily prayers, Sunday preaching, and other religious exercises, should be compulsory. Doubtless this may deter many from entering; but a departure from the letter or spirit of this vital requisition will not only inevitably entail deterioration in the religious life of the institution, but in the end will forfeit the true respect of the native community. The people look for rigid adherence to avowed principles. Ultimately, although perhaps slowly, there will be the desired increase in numbers.

3. In colleges on mission ground, far more even than at home, the personality of the teacher is a chief factor. Unless he is a man of evident spirituality, with a positive desire and purpose to bring his

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*Central Presbyterian Church, April 26.

students to a clear apprehension and an honest confession of the truth, he will be a failure. However brilliant and magnetic he may be in the classroom, if his daily life is not the best lesson he gives, if he does not show that his ability and learning all the more make him a believer in Christ, his influence will not serve the cause he is there to represent. No one should be appointed to the foreign field, either as professor or tutor, for temporary or permanent duty, unless he goes distinctly as a missionary.

4. Shall natives who are not recognized members of some evangelical church be employed as teachers? Rarely; and then only until Christian men can be obtained. Even if adherents of a native religion, by being allowed to teach, might draw more pupils or diminish popular opposition, their influence will not promote the true object of the institution, and may, covertly at least, neutralize or paralyze it. The staff, individually and as a whole, must be positively and conspicuously on the evangelical side.

5. What shall be the literary character and functions of such an institution?

In some instances the curriculum may practically be equivalent to that of similar institutions in Europe or America. In most cases it will start at a lower stage, and gradually be extended as the capacity of the students and the wants of the country shall indicate. The vital point is that it shall be adequate and exacting up to the limit from time to time proposed.

6. There may be, in the vicinity or country, Government colleges or universities, which either profess to be neutral or are distinctly antagonistic. Such institutions may have ample resources and extended influence. It may be impossible for Protestant institutions to compete with them in equipment or numbers; but superiority can be made clear in the scholarship required and in the character of the instruction given. Protestant institutions will thrive only as they exhibit manifest leadership in every branch they undertake to teach. In time this will become a source of power. Their graduates will be seen to possess qualities not found among students from other institutions, and this will be facilitated and insured by strictly maintaining a high standard of scholarship.

7. As to location, ease of access, cost of material, economy in maintenance, sanitary conditions, nature of the surroundings both physical and moral, size and character of the proposed institution, supply of students—these have all to be taken into account; but for colleges and universities it would seem indispensable that they should be planted at or near great centers. In populous and important cities they are apt to find more students, better facilities for practical professional study, the stimulus that comes from being in the midst of vast numbers, as well as wider opportunities for the exertion of direct Christian influence, particularly among the leading classes. At points where the local or national government has already established institutions of a high grade, well equipped and able to meet the reasonable literary and professional wants of the neighborhood or country, it may be that missionary organizations can accomplish much by simply

providing homes or boarding-places where Christian students, and any others willing to join them, may be protected by helpful religious influences.

8. It is a matter of undeniable importance that all the higher institutions should cultivate the acquisition or use of some language belonging to a prominent Christian nation. The English language is now widely spoken throughout the world, and it brings the student into contact with a literature marvelously rich and diversified. Some institutions have adopted, with marked profit, the English as the language of instruction, although insisting also upon proficiency in the vernacular and such other languages as the circumstances require.

9. Should missionary institutions receive Government aid? Only when the conditions of the grant do not hamper the one purpose for which they are established. It is an unquestioned advantage, especially for these higher institutions, to enjoy public official recognition. Their prestige will be greater and their resources in important directions will be increased. In some cases it will be almost indispensable to prepare students to pass entrance examinations for Government technical or other schools, and to compete for positions in the public service.

10. How far should native control in these institutions be deemed desirable? The probability is that the higher institutions should be among the last to be placed entirely under native management. While learned and capable natives may well occupy important positions in the faculty or on the boards of directors, the ruling element, for a length of time at least, must consist of those who directly represent the founders and supporters of the institution; and this, not simply because missionaries can not be released from financial responsibility to the patrons at home, but also because the very conception of such colleges and universities involves carrying to the foreign fields the best results of the literary and professional culture enjoyed in lands which stand at the front in Christian civilization.

11. In many foreign fields more than one missionary organization is at work. It would seem the part of wisdom that all should combine in promoting this most advanced type of education. But this would necessitate a non-sectarian institution. In addition to the accepted fact that denominational rivalry is never more out of place than on missionary soil, the expense of equipment and of instruction in such an institution is so burdensome that even the largest missionary bodies hesitate to undertake it. The united contributions of two or more might make it easily possible. It would likewise be, in the eyes of all, native or foreign, a singularly happy illustration of the direct advantage of missionary comity and co-operation.

12. A still more desirable method may be to have an independent organization.

A corporation can be duly formed, which shall inspire public confidence in the reception and administration of funds, and with a charter clearly affirming the missionary character of the institution, and containing provisions to insure the permanency of this fundamental feature. The board need not be large, and should be composed chiefly of business men of reputation, all active members of evangelical churches. They would be charged with the care of the finances, and have final jurisdiction in all the affairs of the college or university. A local body, appointed by this board and subject to its authority, should have the direct management of the institution, with power to adopt a suitable course of study and to appoint and oversee the faculty. In selecting, however, the more prominent officers, such as president and professors, they might have only the right to nominate. This board of managers would properly consist of the leading missionaries of the different societies represented in the country, with perhaps a minority from among Christian merchants and other residents, and sometimes the official representatives of the nationalities of the missionaries. A necessary stipulation would be that the directors at home should conduct the affairs of the college solely through the agency of the local board of managers.

13. Whatever the teaching force, self-support will long be unrealized. We can not expect that conditions will appear on the foreign field which do not exist in our own countries. An institution of higher learning upon a distinctly religious foundation can not be sustained anywhere without a liberal endowment. Governments will not often be free to make sufficient, or perhaps any, appropriations to it. Private gifts must be relied upon, and from those who are in sympathy with its special object. Moreover, it is to be remembered that the higher its sphere the greater the cost of sustaining it; the revenue from tuition can generally do little more than help toward current expenses.

14. A wholesome lesson for both students and people is usually that assistance given in securing an education should entail some form or degree of work on the part of the student himself. It may be that industrial labor of some kind will frequently be advantageous to the institution and to the individual. If for no other reason, the practical assertion of the dignity of labor is worth much.

15. Where circumstances permit, the most satisfactory results will generally be secured when students can be retained continuously under the personal supervision of the instructors. On this account it is advisable to have a carefully organized boarding department. Separation as far as practicable from outside influences gives larger opportunities for profitable study, and especially for religious impressions and the molding of character.

16. In some countries and circumstances it has been found desirable, if not essential, to provide educational privileges for Protestants only. This, however, can hardly be advocated for the higher institutions. Here the students are older, and those who have accepted the Christian faith need, for their own good and the good of others, to learn to confess it before their associates, while those who still adhere to the native religions are benefited by living in close contact with both the forms and the practice of a pure Christianity on the part of their instructors and fellow-students; and even when no profession of a change of faith is made while in college, prejudices are removed, and these men are apt to be found hereafter more friendly to evangelical views, and are often led ultimately to accept them.

CHAPTER XXIX

INDUSTRIAL EDUCATION.

Industrial Training as Character Building—Industrial Training Schools in Various Fields—The Industrial Question in Asia a Burning Question To-day.

Industrial Education

REV. JAMES SMITH, *Missionary, American Board of Commissioners for Foreign Missions, India.**

I do not propose to raise the general question of the value of industrial training in the education of the youth of Western lands. As a missionary to India, I confine my remarks to education in India.

We have in India traditional educational methods, venerable and hoary. These may be characterized in a word as devices for cramping the intellect and preventing pupils from thinking. I refer to such indigenous schools as Vedashala and Patashala and the more modern schools where native arithmetic and accounts are taught. Our schools are veritable oases in the desert. No ray of light, civilization, or knowledge shines in the home, the street, the field, or the town. When our pupils leave their school they plunge into intellectual darkness. How important, therefore, that there should be something in the curriculum of our Indian schools which can not be merely committed to memory, and that we deal with things rather than with words and sounds.

Again, there is the popular contempt for manual labor which prevails among those who consider themselves educated. It is not laziness so much as a deep-seated conviction that work of any kind is dishonorable. The condition of Indian industries does not tend to uproot this prejudice, for while the products are sometimes artistic and well finished, the processes of labor and the methods of work are of the crudest description, and the workman is generally without intelligence or culture. To see a joiner, for example, seated half naked on the ground, holding his wood with his toes, sawing or planing, with a boy pulling at the nose of the plane or saw. does not inspire one with a sense of the dignity of labor. I have been publicly accused by Indian Christians of lowering the social status of the community because I advocated manual training.

Again, among the grave problems which present themselves in some of the older missions in India is suitable employment for the Christian community. This question derives special importance from the fact that the majority of our converts come from the backward classes. It is neither possible nor desirable for the children of such converts to gain their livelihood as their fathers did. To these children we have given the elements of an education which hitherto has been the exclusive birthright of the upper classes of Indian society. We have also taught them the religion of Christ, and they have drunk in enough of its spirit to thirst for something better than the condition of social parasites in which they were born.

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* Union Methodist Church, April 27.

But it is not mainly to find employment for Christian converts that I advocate industrial training, but what is far more important, to further the development of Christian character. As paupers and dependents, which the converts are when they come to us, they can rarely develop the higher Christian virtues, and can never become a self-respecting and respected community. We do not find beggars in the West taking prominent positions in the work of the Church. What right have we to look for more in the East? There never was a community of people who have more to overcome than the poor Christians of India. We are bound to give them a helping hand, and the only way to help any man is to help him to help himself.

During the past four years India has been visited by the plague and two unparalleled famines. Many missionaries have given much thought and time to "relief" measures, and it has been borne in upon such men that no effective means can be found for preventing famines or removing the conditions which induced the plague, until the style of living prevailing among the poor is improved. Poverty is caused by overcrowding the tillers of the soil. When the rains fail, not only do the farmers starve, but those also who have been in the habit of manufacturing their few simple articles of domestic use. The farmer, having no crops, can get no money; having no money he buys no clothes, builds no houses, and orders no tools; hence the weaver, the carpenter, the mason, and blacksmith starve, too.

Now, in any industrial revival that we may bring about, the Hindu neighbors and relations of our converts are bound to share. It is better for both Christian and Hindu that they should share the blessings of our enterprise. It affords the Christian the opportunity of bridging over the gulf that separates the foreign missionary from the orthodox Hindu, and the Hindu on his part has an opportunity of witnessing the practical character of Christ's teaching. I speak from experience when I say that relief of such a character brought by a missionary to a suffering community of Hindus is most keenly appreciated and has an influence that can not be overestimated, not only in disarming prejudice, but in drawing men to Christ as the Saviour.

I have mentioned a few of the reasons why manual training and technical instruction should form part of the curriculum of our schools for Indian youth.

In recent years many have seen all these reasons clearly enough, and attempts have been made with more or less success to meet the requirements of the case. I regret to state that the majority of experiments made have been failures, and hence abandoned; while what is worse, others that are also failures, have been continued nevertheless. We have had schools conducted on what may be called native Indian methods, with pupils taught indigenous trades by illiterate native workmen, with the result that the so-called masters did little work, the so-called pupils none at all, while the expense for salaries, scholarships, tools, and materials was heavy. We have had another experiment which consisted in apprenticing a number of pupils to Indian mechanics, giving a scholarship to the pupils and a monthly bonus to the mechanic. The result was again *nil*. In a third case a missionary, with such failures before him, and with the echoes in his ears of the achievements of technical schools abroad, imports a quantity of expensive foreign machinery and gives instruction in the manufacture of foreign goods. I have visited one such school, under an Indian superintendent, where the only impression left upon my mind was indescribable confusion. Another school is a model of order, and as to methods is beyond criticism. It gives instruction according to Western methods in carpentry and blacksmithing; but it is situated in a village of about 1,000 people, where one good carpenter would glut the market, and ten such workmen could not find employment within one hundred miles.

The principle that I wish to emphasize by such illustrations is that technical education must be imparted upon lines that are adapted to the circumstances of the people, and as the circumstances vary in different localities, these must be most carefully studied and the school adapted to the local conditions. As the mountain will not come to Mohammed, Mohammed must go to the mountain.

The exports of India consist mainly of "raw materials." The only manufactured exports of importance are art wares, such as enameled goods in gold, silver, and brass, hammered metal wares, carvings in wood, horn, and ivory, and rugs or carpets. These exports find a ready sale all over the West, and the sale would be readier and prices higher if steady production could be relied upon. Such exports suggest the lines upon which technical instruction may be successfully imparted. (1.) We must give instruction in the manufacture of goods for export, as India is too poor to provide a good market for anything beyond the barest necessities of life. (2.) Our manufactured goods must be such as are in demand abroad. (3.) These goods must not be too bulky to bear the cost of transportation; hence the finest and most highly wrought articles only should be produced. (4.) The plant must be inexpensive so as to be within the means of Indian workmen. Machine tools should not be introduced until manual dexterity has been attained and the people have acquired the means to pay for them. (5.) We should not introduce an industry that is out of harmony with the genius and traditions of the people.

I would lay down the above as axioms. The people of India have lived from time immemorial in small villages rather than in cities. They have no instincts for sanitation or the management of large cities. Let us encourage therefore village hand industries as opposed to city factories.

In the high school at Ahmednagar the Marathi Mission has endeavored to put the foregoing principles into practice, giving at the same time full recognition to religious instruction and the ordinary literary work of such a school.

There are three distinct courses: First, the high school course proper, with entrance to the Bombay University as its goal. Second, the university school final course, which is intended for those whose studies will end with the high school. The standard is as high as for matriculation: Botany, manual training, and drawing being substituted for classical studies and geometry. Third, the technical course, subdivided into three departments, all included in the Sir D. M. Petit School of Industrial Arts, so named from the Parsi baronet who founded the school. The first department of this industrial section provides instruction in woodwork, including carpentry, turnery, and especially wood-carving. The second department gives regular instruction in repoussé metal work, including copper, brass, aluminum, and silver art work; while the third department is the carpet or rug-making school. The entrance examination to this school of industrial arts requires from four to seven years of previous study at a good school, and the course in each department covers three years. The products of the school are " not things, but men," and those who pass the final examination in either department are qualified to take charge of a similar school or to manage a factory.

The school was not fully equipped before its value as the supplier of skilled labor attracted the attention of Mr. H. W. Fry, a merchant of London, then on a business visit to India. Mr. Fry came to Ahmednagar to survey the ground for himself, and on his return to London formed a company, " The Indian Mission Industries, Limited," for the express purpose of establishing factories at Ahmednagar for the manufacture of rugs, metal work, etc. We have also supplied headmasters to other industrial schools as well as foremen in large workshops elsewhere. A second factory has been opened at Ahmednagar by a former teacher of the school, and the school itself has been full to overflowing from the beginning.

The cost after deducting sales of work produced was, in 1899, about $1,250, one-half of which was paid by the Government of Bombay, leaving us a balance to provide for of $625 a year. The initial outlay for buildings and appliances was about $9,000. Though the American Board has never contributed to the support or the foundation of the school, the merits of the school have been so evident that its wants have been provided for by sympathetic and intelligent friends of India. But above all, our hopes have been more than realized in the steady growth of sturdy, manly Christian character. Manual labor is no longer considered dishonorable, and the workman can look the whole world in the face, for he owes not any man.

REV. J. E. ABBOTT, D.D., *Missionary, American Board of Commissioners for Foreign Missions, India.**

I have had a good deal of experience in the matter of dealing with those young men who have been trained at the industrial schools, and therefore it may be of advantage to you if I say a few words from that side of the question. I have in Bombay a " home " for young men in search of employment. Twenty young men in the last two years have passed through my " home." Every young man who has come to me in Bombay in search of employment, if he has been properly instructed, has had no difficulty in finding employment.

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*Union Methodist Church, April 27.

Every young man who has had a high technical education, such as is given in the school of Mr. Smith, has found work at once in Bombay at a good salary. An ordinary workman, a carpenter, for example, might not get more than three, four, or five dollars a month. Those young men who have passed through Mr. Smith's school, and go to Bombay, have the prospect of getting anywhere from fifteen to twenty and fifty dollars, and even more, a month. I want, therefore, to plead for these young men of India, that you give them, or help to give them, a sound education. The day has passed when the people of India, or employers or officials in such a city as Bombay, can lift the finger of scorn against the Christian young men. Every young man of good character can get employment. Furniture factories and other institutions have given me a standing order for young men to be sent them. And this is because of their Christian character. They are reliable, and that reliability has, of course, been given to them in this Christian sense. And now I want to plead for help to give industrial education to more Indian boys and girls. The famine has left thousands of children destitute. If we can have help to do it, they will be sent through industrial schools and they will come out with a higher type of manhood than India has yet seen.

MR. WATSON GRACE, *Secretary, Friends' Foreign Missionary Association, London.**

As a great part of human agency is occupied with work for those things which are necessary for the body, it is needful for the Christian missionary to consider the industries of the people amongst whom he labors. The practical truth which he teaches finds its Scriptural authority and counterpart in the carpenter's shop at Nazareth, the fishing-boats of Gennesaret, and the Corinthian home where the occupation of tent-making was carried on.

The history of the early days of missionary effort a century ago shows that the first leaders were impressed with the idea of industrial missions. William Carey supposed that missionaries could support themselves by trade and agriculture in the countries to which they went, and a large proportion of the earliest laborers sent forth by the London Missionary Society were artisan missionaries. A pioneer in semi-civilized and uncivilized lands requires to have practical industrial training, so that his needs may be supplied. The success of many individual missionaries, in widely differing fields, has proved conclusively that if this agency has not been so actively prosecuted as at one time, there is no reason whatever why the industrial side of missionary work should not be much more widely used than at present is the case.

The industrial schools which are established have already done noble work. In colonies or dependencies of European powers, and I have no doubt that the same is true of the United States, the Governments are often willing to give financial assistance to missionaries who organize industrial education.

To provide work for native Christian converts who are ostracised by their profession of faith, is of great importance. Too often the tendency has been to make preachers of these. The need for teachers is so urgent in many fields that perhaps missionaries may be excused, though the results are often disastrous. Industrial work may become a useful training for one who may afterward devote himself to pastoral or evangelistic work, just as a business training is no unimportant part of a missionary's equipment. To provide honest occupations for necessary uses still needs to be taught to Christian converts as in apostolic days.

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* Union Methodist Church, April 27.

It is when we consider large industrial and commercial enterprises that greater difference of opinion and difficulty will be found. We may divide industrial work into two classes: (1) Schools which are equipped to teach and use Western industries; and (2) those which confine themselves to the trades and occupations of the particular locality. These two classes are often intermingled, and it is not possible to define too closely, but the danger of the first lies largely in attempting to impress Western practices too hastily upon Eastern minds and habits of thought.

To illustrate, I may mention the industrial work of the Friends' Foreign Mission Association in India. At Hoshangabad there is a workshop well equipped with English machinery for working in wood and iron. Its chief output is in carriages and furniture, but building contracts are also taken with the Government, and our own and other missions. The necessary capital, over £1,500 ($7,500), has been specially contributed by interested Friends in England, and valuable gifts of machinery have also been received.

In connection with the mission orphanage at Sioni Malwa, where some 400 boys are cared for, mainly orphan waifs who were taken in charge by the missionaries after the famine of 1896-97, we teach native trades, agriculture, weaving, tailoring, shoemaking, etc., and a market is found for the products in the native bazaars in the neighborhood.

To show how these agencies strike sympathetic observers, an English visitor, himself a large manufacturer, expressed his approbation of the appearance and work of the mission's industrial works with English tools and machinery, but on seeing some Christian weavers sitting before their hand looms, he criticised such methods as entirely beneath the dignity of the Friends' Mission. On the other hand, Pundita Ramabai, who visited the mission, took little account of the well-equipped workshops, but expressed her delight with the instruction given in native industries, bought cloth from the native Christian weavers for the orphans under her care, and asked for one of the weavers to go to Poona to teach hand-loom weaving to the orphans there.

The great difficulty in the way of missionary societies embarking upon industrial effort, appears to me to be the same as in other departments, viz., the supply of men and means. An industrial missionary needs not only the qualifications which other missionaries require, but special training and aptitude for his special work. The means supplied to societies for their primary objects are all too scanty for the great work in hand, and properly equipped industrial effort requires no stinted supply, especially in its initial stages, and it also calls for patient persistence in its maintenance.

I may here mention an auxiliary society established in London for this purpose. The Industrial Missions Aid Society purposes "to develop the industrial element in missionary operations by associating, where practicable, agriculture and other industries with the ordinary work of foreign missions, financially separate but linked in close fellowship." This Society is precluded by its regulations from receiving any profit or advantage whatever; all profits, after payment of interest and expenses, being applied in furtherance of the objects of the Society.

It is in these directions that we look for a development of industrial missionary work. The missionary societies are already occupied with their present agencies. Are there not men of honest report amongst us who may be set over this business to-day? Are there not business men, who, in this day of commercial activity, will consecrate their talents and experience to the service of Jesus Christ? Rigorous inquiry needs to be made regarding the industrial schemes which are proposed, and most careful tests applied to the agents who may be sent out. Men of spiritual power need to be specially trained, so that they may go out and teach useful occupations and conduct honest business in the power of Jesus Christ. A board of directors representing various Church interests and commanding full confidence in business circles, working closely in harmony with the missionary societies and taking charge of industrial missions, would render as valuable service here as the Industrial Missions Aid Society is doing in England. Such an agency would often become a means of interesting and practically informing a class of Christian business men who are too much influenced by misleading tales of travelers regarding the failure of foreign missions.

In conclusion, we say that an immense field for industrial missions is opening before the Christian Church. There are dangers in carrying on right work in a wrong way, but with the prayer, "Establish thou the work of our hands upon us, yea, the work of our hands establish thou it," we desire to see the forces of Jesus Christ move forward in His name.

REV. GEORGE SCHOLL, D.D., *Secretary, Board of Foreign Missions (General Synod), Evangelical Lutheran Church, U. S.*[*]

Early in the history of our work on the St. Paul River, on the west coast of Africa, our missionary, the sainted Dr. David A. Day, recognized, and the board was not slow in recognizing too, the fact that it was not sufficient in dealing with the naked savages of the jungle to preach the gospel to them. Something more was to be done, and, accordingly, schools were organized for their intellectual training, that they might not only be Christians, but intelligent Christians. And that was not enough. Out of the savagery and barbarism of their jungle life a new civilization must be created. Accordingly, industrial operations were introduced. We soon had a farm of five hundred acres, we had a carpenter shop, a blacksmith shop, a machine shop, and all of the boys that were brought into the schools were required to learn one or the other of those occupations, and these boys have been trained in all the useful arts. They have been made first-class mechanics, and, with machinery purchased abroad, they have constructed a steam launch and steamboats. For several years now there has been running up and down the St. Paul River a little sidewheel steamboat, made by these natives, making three trips a week. A missionary can now make a journey for fifty cents that formerly cost him five dollars.

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[*] Carnegie Hall, April 27.

About fifteen years ago there came out of the jungle a boy, naked as the day he was born, and as ignorant as an animal. He was clothed, put into the school and taught; he became a member of the church, a teacher and Sunday-school superintendent, and a deacon in the church. He married, and went out into the jungle and opened up a tract of land and settled down. A short time after that, I received a well-written letter—the spelling correct and ideas expressed in good language—stating that he wanted schoolbooks, since he was going to start a school. The books were sent to him, and he paid for them. Then I heard no more from him for seven or eight years, until one day I received a bill of exchange on a London bank for an amount sufficient to pay for a steam engine and some other machinery, and I wondered what in the world Aleck Harris wanted of a steam engine out there in the woods. It seems he had a coffee plantation and a rice plantation, and he wanted machinery and the steam engine to run his mills with.

A noble-hearted business man, seeing that these people were trying to help themselves, sold the machinery for 40 per cent. off, and the engine and machinery were sent on. Some years later I received a letter from a missionary in the neighborhood who said: "We have just dedicated a new church over in Aleck Harris's neighborhood which grew out of the school that he organized some years ago. He has built it all himself, and he sent to England to get corrugated iron to make a substantial roof and sides to the building, so that it would the better stand the weather."

If time permitted I could give you many more instances of this character, all testifying to the good work inaugurated through the Muhlenberg Mission.

Miss Irene H. Barnes, *Secretary, Church of England Zenana Missionary Society, London.**

Eastern women are acknowledged to be capable and to be possessed of natural dignity of character; but for centuries their lives have been blighted by the foul miasma of corrupt creeds; they have been crushed by cruel customs and fettered by the adamantine chain of caste. We maintain therefore that we shall fail of our object in building up Christian character if we confine the education of our converts to a knowledge of books and attendance at school classes. There is a danger of unsatisfactory results if the curriculum of the mission school or college does not include training in household duties and occupations essential to the health, all-round ability and general

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*Central Presbyterian Church, April 24.

"fitness" of those who will shortly become the Christian wives and mothers of their country.

We must attack and demolish first of all the traditional pride which scorns and taboos manual and menial work. There is something pitifully wrong in the Indian High School, where, for instance, a Christian girl, asked to hold a basin while the missionary nurse bathed the injured foot of her fellow pupil, refused with the scornful remark, "I am not an ayah."

We are conscious that the advocate of compulsory manual training for the girls of our mission schools has to encounter opposition, and most of all sometimes on the part of the parents. The old caste system of India, for example, has imbued the people with the notion that he who reads must be waited upon by him who does not. Hence the schoolgirl claims exemption from manual labor. And frequently the pupil of the mission boarding-school, whose meals have been prepared without her assistance, and whose garments have been provided by the work of others, has had a grievous, though unintentional wrong committed against her. But this prejudice can be overcome.

May I now delineate the features of a girls' mission boarding-school in India which seems to me at least to approach very nearly the ideal? Some twenty or thirty girls, ranging from four to sixteen years of age, make one of the healthiest, happiest groups of little people which can be found the world over. The school is a large, well-ventilated building with an airy compound, and surrounded by its own fields. In those fields are grown the cotton which is planted, gathered, carried, combed, spun, dyed, and woven by the girls themselves. The simple native garments they wear, even to the buttons and tapes, are made by their own fingers. The cakes and bread they eat are made by themselves from grain ground by the same busy hands. The food is prepared and cooked on fires kindled with wind-strewn wood of their own collecting. No luxuries are needed. The children learn that if they want fine clothes, they must spin fine thread; and if they want good dinners, they must cook carefully and make the best of the village produce.

To each girl above eleven years of age is assigned the charge of a small child for whom she is responsible in every way. She weaves, and makes, and mends its garments. She washes and dresses it every day, prepares its food, and hears its prayers as they kneel together beside its cot placed next to her own. It is the elder girl's place to tend the younger in sickness as well as in health, and in short, to expend upon it a mother's solicitude. Thus she gains for her after life invaluable experience in the art of cooking in small quantities and in sick nursing. The housework of this boarding-school is performed entirely by the pupils according to a schedule changed three times a year, and so arranged that the whole scheme is carried out by each girl during the twelve months. The tiniest scour the copper eating-vessels with earth. Others sweep and dust; older ones cook, spin, and work in the fields. Each older girl washes her own garments and those of her charge, in native fashion, at the little stream which runs through the compound for this purpose.

The studies are according to the Government code, and daily the upper-class girls are trained in teaching by becoming pupil teachers to practicing classes formed of the children. And here the question might naturally be asked: Do not all these varied duties and the strain of manual labor prevent the advance of the children in their studies? Precisely the reverse. This school has a higher percentage of its pupils pass at the Government examinations than any other school in the same district. A five years' course of study has been completed in three years by a girl who never had time for preparation unless she hurried in her grinding. School hours mean physical rest, and it has been proved without controversy that the constant change of occupation and muscular exertion sharpens the pupils' wits.

With such a well-balanced proportion of outdoor and indoor occupations it is not surprising that the school enjoys an almost unbroken record of health. Quarreling is not indulged in, for there is no time for it! These busy lassies have so many kinds of work to do that they do not get tired of one employment before they have to do something different. The outcome of all this is that the girls of the school are sought for in many directions. Christian farmers know that their prosperity depends on healthy, hardworking, happy wives. Mission hospitals are always demanding girls who are strong to lift and ready to turn their hands to anything, as well as able to give a Scripture lesson in the wards, or point a dying patient to Christ. Schools beg for teachers who can give elementary instruction in a bright and winning manner, and who are not above cooking their own dinner or washing the babies' clothes. And so from that school in the Punjab there is passing out a file of girls who will leaven the surrounding villages with Christian homes, wherein daily toil is sanctified and God is glorified.

"Do you ask for practical results of Christian training?" wrote a missionary a few days ago. "Some of them rise before me as I write: clever, all-round, sympathetic, large-hearted girls and women, ready to do anything for the Master's sake, because of wisely trained heads, and hearts, and hands. I know of a strong little Oriental hand that did everything for eight motherless brothers and sisters; of another skilled and tender in nursing the sick; of another helpful among all others in whatever duty lay nearest. Only Christian training could produce such results. The touch of Christ only can lead the women of India to arise from a sleep as of death to minister to Him and His."

REV. CHARLES S. MORRIS, *Missionary, National Baptist Convention, Africa.**

It seems as if common-sense was afraid of salt water, and it is not likely to get over to the mission field without a bitter struggle in the churches here at home. There was a struggle to get women into the mission field, and after we got them there we found that we had been fighting the battle of missions "with one hand tied behind us." Then there was a struggle to get medical missionaries in the field. A great many were skeptical about the result of it, and we began to look at the New Testament and we found that the Founder of our religion was a medical missionary. And when we, too, sent out medical missionaries, we found they do a magnificent work that reaches a class of heathen we never could reach otherwise. Now we are getting to the battle of industrial missions, and we find there is a great disposition on the part of the people to discredit them as if they were secular and entirely disconnected with religion, forgetting that Jesus Christ said: Seek ye first the kingdom of heaven and its righteousness, then all things shall be added unto you. There the man is naked. How is he going to clothe himself? It is an anomaly to see a naked Christian. He does not know anything about making clothes or about working for money. Unless the missionary teaches him he will remain naked.

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* Union Methodist Church, April 27.

Wherever you go in a great raw country like Africa the first thing impressing itself upon you is the fact that you have to clothe those people and teach them how to feed themselves. Two-thirds of the people of Africa are hungry simply because they do not know how to feed themselves.

It is a matter which we sometimes forget, that the first missionary to the Gentiles was an industrial missionary, who made tents and supported himself. The first missionary of modern times to India was an industrial missionary, for Carey supported himself.

But we may say let the people learn from the merchants how to work. If we depend on commerce to give these people their industrial training we will find we will make a grievous mistake. The savages who come down from different parts of Africa go into the cities and commerce gets hold of them. The merchants overreach them and try to grind the life out of them, and the result is that those savages who live through it are so disgusted with what is called the civilization of Christian nations, that they go back into the interior, vowing never to have anything more to do with either Christianity or civilization. But if one of these same men is taken to Lovedale and trained to make those great Boer wagons, trained to make incubators for ostriches, and chickens, and geese, and trained to make furniture and chairs, then when he goes out as a sort of an apostle of industry, how proud he is of the fact that he is able to work!

The Basel Industrial Missions in India

MR. L. J. FROHNMEYER, *Missionary, Basel Evangelical Mission Society, India.**

Necessity alone will lead a missionary to interfere with the secular affairs of the adherents of his mission. India, with its caste system, tends to make every convert to Christianity a penniless beggar. The question, How converts are to be supported, has to be faced by every mission, and the more successful the mission the more urgently does this question clamor for solution. The Industrial Missions established by the Basel Evangelical Mission in India are an attempt toward the solution of this problem. The first attempt in this direction was made by the ordained missionaries. From an industrial point of view these attempts must prove failures. Want of funds, absence of technical or mercantile training with most of the missionaries, want

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(* Received too late to be read at the Conference.)

of experience and of continuity as long as the matter is left to the occasional taste or aptitude of an ordained missionary will easily account for such failures.

The Home Secretary of the mission, Rev. Josenhaus, after his visitation tour to India (1850-1851), returned to Europe with the twofold conviction: first, that in our young mission industrial training must form part of the missionary work, and, secondly, that the work could be done in an efficient manner only if the whole business were placed under the direction of a competent separate commission, and if the services of lay-agents trained for their peculiar work were secured. This led, in November, 1852, to the formation of an Industrial Commission. In a circular of the year 1854 the principles of this commission are laid down as follows: "The object of the operations intended by the Industrial Commission is twofold; first, to lessen, and, if possible, to remove the social difficulties which the caste system in India puts in the way of our missionaries whilst they are endeavoring to establish Christian congregations. The second object may be called a mission work in itself; evangelization, not by preaching or direct promulgation of the Gospel, but by the power of example; by Christianity in its practical every-day life. It is evangelization by practical illustration of Christian diligence, honesty, and respectability."

The flourishing trade produced by some successful industrial establishments led, in 1859, to the foundation of a separate mercantile branch, which, in addition to keeping up mercantile shops, provided the industrial establishments with the raw materials and bought their products. However, both branches were amalgamated into the Mercantile and Industrial Commission, as it was found necessary not only to enlarge the funds of the company, but also to connect the industrial establishments as closely as possible with the mercantile branch in order to conduct the whole work on sound mercantile principles.

The funds necessary for this kind of mission work are kept quite separate from those of the mission proper. They are not raised in the form of donations, but by a joint stock company of friends of the mission. The shareholders are satisfied with five per cent. interest on their invested capital, whereas the remaining surplus goes to the mission as a donation toward direct mission work. The establishments are expected to be self-supporting; if necessary, a more remunerative establishment or branch of the work will make up for the deficiencies of another.

The business is transacted by a select committee only connected with the Committee of the Basel Mission Society by the fact that some of the members of the Industrial Committee belong also to the Committee of the mission, and that some of the members of the General Mission Committee belong ex-officio to the committee of the Industrial Mission. In spite of this careful and necessary separation between the two corporations as to funds and the management of the two departments, the whole organization of our mission must needs appear to those outside and inside as a body in which the members work for one common and great aim.

Our lay-brethren, we may say, are subject to the two committees, viz.: concerning their special work in all questions of technics and merchandise, they are only responsible to the industrial and mercantile directors or their representative in India. As to their personal relations, however, they are subject to the General Committee of the mission. The manager of one of these establishments is expected to be not only an expert, with the capacity to adapt himself to quite different circumstances and materials; he ought also to be acquainted with the subsidiary arts in connection with his own trade, and a match for cases of emergency, as they will not unusually occur in a country like India. But as he will have to do mission work within his sphere, above all he must be a spiritual man, filled with the earnest desire to serve his Lord and Master amongst the ignorant and poor. I presume we could not get young men of this description without placing them on an equal footing in almost every respect with ordained missionaries. As to their personal allowance, leave, pension, etc., they are treated like the ordinary missionary; of course, with the difference that the Industrial Mission is charged with their expenses. Our lay-brethren are members of the missionary conferences and presbyteries under similar conditions as the missionaries in holy orders, and on the whole we have every reason to be satisfied with this arrangement. Perhaps the number of lay-missionaries who have not answered to the expectations entertained of mission workers has been greater than that of ordained brethren, but this partly finds its explanation in the fact that lay-missionaries, as a rule, come out very young and inexperienced, and we can not give them the benefit of a trial of five or six years.

A few important principles will now be set forth. The help our people receive can be compared in no way to alms. The wages are honestly earned, in most cases by hard work. They are in proportion to the real market value of the work. We have already pointed out that the establishments are expected to be self-supporting, to say the least. If people are really in need of alms, the poor fund of the congregation has to meet this, the industrial establishments being generous enough to give every year a considerable donation toward these poor funds. Our people are trained to think, in time, of sickness and old age. Brethren in charge of congregations and of probationers sometimes confound industrial establishments with poorhouses; expecting that the blind, the lame, and halt can be admitted and receive full wages, or that people can be paid not according to their work, but according to their needs. While fully understanding the feelings of these brethren, it stands to reason that such a system would be neither businesslike nor just, and, furthermore, would be demoralizing. Our lay-brethren, who at present experience great difficulty in standing their ground against a keen competition on all sides and a general depression, can not be expected to yield to such extravagant expectations. On the other hand it has always been our opinion that it is our duty not only to help our Christians to keep soul and body together, but also to assist them to rise from an unworthy poverty to a position of comparative superiority in the midst of the non-Christian population, so as to enable them to exert, by an enhanced power of life, a wholesome influence on the whole nation and to demonstrate to such as are still inaccessible to the tender invitations of the gospel, the fact that Christianity is also the perfection of national economy, and that wheresoever it has been implanted and nourished it has been conducive to the development of culture and to the transformation of all conditions of life. Whether this aim can be reached on a larger scale by means of industrial missions seems to be doubtful, still we must keep it in view.

A point closely connected with this matter needs a little explanation. Our Christians can not live on the wages of the ordinary native laborers. Some people find fault with our Christians on account of this and ascribe it to their idleness and more expensive mode of life. I feel no sympathy whatever with the pecuniary troubles of Christians, if I am convinced that they are the natural consequences of eating too much sweetmeats, drinking too much coffee, and trying to outshine the collector's family as to dress. But on the other hand, I must protest with an equal emphasis against unfair comparisons. In most cases the wages of a non-Christian laborer are only part of his income. A Christian has nothing but his wages; he is disconnected from his former relations, has no longer part in the joint property of the family, is no longer attached to his former soil. Moreover, it is partly on account of the beneficial influence of Christianity that our people can not longer be content with their former style of life. By the help of God they have come to know something of spiritual needs, to which we train them to pay not less attention than their bodily needs. We expect them to go to church on Sundays decently dressed, we hope they will want a few books, we urge them to contribute toward the expenses of the church, pay school fees for their children, and so on. The mission expecting all these things from them, and in addition to all this on many occasions appealing to their Christian liberality, can not well ignore this in valuing the work of a diligent Christian workman in its establishments.

As to the question of success, in order to approach the subject in a humble spirit, I should like to say, first of all, a few words about our failures, which perhaps are not less instructive than our successes. It has been our experience, proved by many experiments, that we have never succeeded in any trade without a qualified manager sent out from Europe. As a matter of fact, we have not succeeded with any article in regard to which we had to compete with native manufacturers or with goods imported from Europe. Our establishments have been able to pay their way either by producing quite new articles (tiles) or articles of superior quality (Basel Mission cloths). How long we shall be able to compete successfully with English firms, God only knows. Patterns of our mission cloths are sent to England, are imitated there, and the country is flooded with cheap versions of our products. Some of our successes have caused a formidable competition, and I am sorry to say that it is a great German firm which at present greatly endangers the existence of our tile works.

Now all this refers only to financial success or failure, and although up to this time God's blessing upon our Industrial Mission has not been wanting, still the question remains, how far we have succeeded in those ideal objects with which this work was started. It is somewhat humiliating that we have to admit in this respect also, that there are not so many well-to-do Christian artisans as might be expected after such an amount of help on the part of the mission. The wages in most of the establishments are so liberal that almost all of the people working in weaving establishments ought to do very well. We must continually keep in view, however, the conditions in which these people were before they joined us. Economy and other new habits are not acquired in so short a time. For others the new light seems to have been too dazzling. In consequence of their having risen too suddenly to a higher social position, frequently they have lost their balance of mind, they live above their circumstances or they mean to raise their children to a position of still greater comfort than that enjoyed by the father, whether fit for it or not. After having expended their money on a rather barren soil, the son has lost the habit of manual work and the father has run into debt.

However, our success is not only financial. Taking into consideration the class of people from which our Christians come and the unfavorable circumstances under which we have to carry on this work, we have every reason to be thankful for what has been achieved by God's help. As to the question of self-dependence, our carpentry is in the hands of a native Christian, who, in addition, may serve as a testimony to the educational effect of these establishments. He is not only a very able and painstaking carpenter, he is a man guided by Christian principles. Here we have a missionary industry which has reached its aim. Amos, the man to whom I refer, gives employment to many of his fellow-Christians. But he is not the only carpenter earning his bread, independent from the mission. We meet with carpenters here and there, even outside of our mission field, who owe their comfortable circumstances to the carpenter's shop at Calicut. The position of tailors and mechanics is very much the same. Having undergone training they will easily find work everywhere. Our bookbinding establishment in Mangalore is not only independent, it has become a large establishment, employing many hands. Of course in some way it is dependent on our press at Mangalore, but I should like to raise the question whether bookbinders in Europe and America are independent of presses or not. The majority of our people are employed in tile works and weaving establishments. What about their self-dependence? Of course, the self-dependence of a tradesman living outside of the establishments can not be expected from a coolie working in a tile-making establishment. People employed in this way will be found all over the world. Besides there are in Europe and America also towns and villages whose inhabitants chiefly live upon one industry. People in a similar condition in Europe and America consider themselves by no means inferior to other laborers. If the objection lies in their being dependent on the mission, I have explained above that it is not the mission proper on which they are dependent for their livelihood, but let us say, rather, they are dependent as workmen on a Christian firm, the shareholders of which are enthusiastic friends of the Basel Mission and conduct their business chiefly with the intention to strengthen the hands of the missionaries. If these people must work in some factory in any case, I consider it a great blessing that they are not compelled to work "independently of the mission" in the establishment of some Hindu, Mohammedan, or Parsi. However, if the latter is considered to be a progress in the right line, I may add that at Calicut many of our Christians are employed in the works of our German competitor. Of course, as these workmen have to live far away from the Christians in the neighborhood of our works, we have had to station a catechist there in order to attend to the spiritual needs of these people; and in this effort we have been kindly assisted by the present representative of that firm. At Hubli (South Mahratta) the majority of our Christians are employed in cotton mills conducted by Hindus. Is this the self-dependence which our critics think preferable to what in our society is called the Industrial Mission? The point for objection does not consist in the fact that so many people find work in a Christian establishment, but it consists in this, that such a large proportion of our Christians in Mangalore, Calicut, Codacal, and Palghat must earn their bread as coolies in tile works, where, as a matter of course, the wages, though sufficient to cover absolutely necessary expenses, can not be sufficient to raise them from their poverty to a status of relative respectability, so desirable in India, for the representation of the Christian cause before the heathen world.

As to the weavers in our mission they are so well paid that we may fairly say if they are not prosperous it is their own fault. A good number of them have their own comfortable houses and compounds. They have been helped in this by their employers in the way of loans. We have heard of a weaver who has got his house free of debt, and, in addition to this, R. 125 in the savings-bank; another one living in his own house and compound has deposited R. 460 in the savings-bank. A weaver at Tellicherry who was apprenticed there has saved nearly R. 100 within two years. Most of the weavers at my station (Tellicherry) live in their own houses.

At the Bangalore conference it was felt as an insoluble difficulty that the industries of the Basel Mission, though self-supporting, are of no use to individuals, in so far as they will not enable people to earn their livelihood independent of the mission. Apart from bookbinders, carpenters, and tailors, I may now state that at every station there are some weavers, who, quite independent from the Mission, have taken to house industry. Both Europeans and natives have taken to our articles, so that they find a ready sale. A fair competition we do not object to in the least; all these weavers have been helped by our establishments at the beginning in one way or the other. As a rule they do very well; they earn much more than they ever could by producing the common Indian cloth with Indian looms. If our cloths have a good sale and the European loom is better than the Indian, I think the sympathy with what is national is carried too far if we are asked to persuade our people to dig a hole in the ground, to use the Indian loom, make *saris,* and to starve. It is characteristic that our independent weavers in general that, as soon as they go beyond their capacities by aiming at something like an establishment, they fall into trouble.

After all, we feel no hesitation in admitting that there is something artificial and perhaps unnatural in the present conditions of our congregation. Take away these industries and the bulk of all these congregations will be in a most pitiful condition. Something of this kind perhaps might be said with reference to every community on this earth. Still we ourselves feel that the provision made for the temporal affairs of our people hitherto has become inadequate to the present need, and in spite of all that has been done, the social problem stands before us as tremendous and as perplexing as ever before. Multitudes of people had to be admitted to our congregations during the last year, and only in a very few cases were they in a position to retain their former business, or to save part of their property. At Codacal most of the people belong to the rural population, but only a few of them could be provided for on some land the mission fortunately possesses there. The greater part of the people had to go to the tile-works. If there are no industrial establishments at a place, the missionary will have to send his inquirers to some other station. An enlargement of the Industrial Mission seems to be out of question. The present depression must needs turn our mind into another direction. So our thoughts turn back to agriculture, which would be a far more natural thing and would attach our people to the soil. We have never entirely lost sight of this in spite of our failures at the beginning. In connection with our orphanages at Mulki and Paraperi, agricultural work has always been carried on. Some five or six years ago an agricultural school was established at Paraperi with the intent to train a Christian peasantry in course of time. However, the new project is beset with difficulties on all sides. These difficulties seem to be even greater than those we had to encounter when commencing our Industrial Mission. It will be a work requiring great patience; first of all to overcome the *vis inertiæ* of our people and their want of energy and perseverance. To provide a man with a piece of land, with a pair of bullocks, and some money to start with, will not do. As long as there is money he will not work at all, then he will sell the first bullock, and as one bullock is a useless thing, he will also sell the second, and the agriculture will come to an end. Then there is the difficulty of getting land.

Also with reference to an agricultural mission, it is our firm conviction that we will not succeed until some European expert, who must needs be a heaven-sent man, takes up the matter. Agriculture suffers under great disadvantages in India. It is greatly neglected, or is carried on as 3,000 years ago. We want a man equipped with what Europe could teach him practically and theoretically on the subject. In India he will give a patient and unprejudiced hearing to what India has to teach him on agriculture, and so find out how things could be improved. Such a missionary—for a missionary he must be above all—will, I am sure, confer a great boon on our native Christians, and his labor would go far to solve the social problem. The trial must be made sooner or later in our mission, for our congregations, isolated as they are in this land of castes as to their outward affairs, will be based on a solid foundation only if a fair proportion of their members to a reasonable extent " shall inherit the earth."

Meantime we can not expect our people to sit with empty stomachs at the feet of Christ and hear His word; at any rate not as long as it is within our power to appease their hunger. It is cheap wisdom to advise: Send this multitude away and leave them to manage their temporal affairs. Doing so, the word of the all-merciful Saviour would ring in our ears, They have no need to go away; give ye them to eat !

The Opportunity for Industrial Training

REV. J. O. SPENCER, Ph.D., *Missionary, Methodist Episcopal Church, Japan.**

The time was, and not so long ago, that the only training which it was thought necessary to give to those born from heathenism to the new life of the gospel light and privilege, was a knowledge of the Bible, the catechisms and formularies of the Church, and, perhaps, the ability to read. Even this last was sparingly imparted as likely to make the convert know too much. Now, as we face the great, the absorbing problems of a new century, as we pause on its threshold, it is pertinent to inquire what forces are at work for the uplifting of those whom God has placed in our hands as pledges to the final conquest of the kingdom of righteousness.

Let us never forget that the first step to rising is repentance, a turning from the old. Then comes the new heart. The new heart means the new life. The new life means new conduct, new training. " Old things have passed away, and behold, all things have become new." Nature becomes new. Instead of being a machine to thwart, and dwarf, and destroy humanity, nature becomes a mighty engine of power, and the expression of the Father's will working for good to them that love God. So when the man feels the divine thrill of God's love in the soul, the lower and more abject he is the more certainly does he feel a great material uplift. Can you think of a band of naked savages becoming Christian and remaining naked? Poverty there may be, and will be, in connection with Christianity, but the poverty that was; that grim, blank, hopeless poverty can not exist with true Christianity.

There was an idea that the one object of Christianity was to save men from an eternal hell in the next life. May that sublime object never be absent from Christian effort, but is it not possible to become so very other-worldly that we shall forget that the way to steer straight for the heaven of the sweet by and by, is to get into the road here? There is no heaven worth the having that does not have its counterpart here. " The kingdom of heaven is within you," was the profound teaching of the Master.

Whether we like it or not, we live in an industrial age. This intensely active age will not pause to recognize the artificial barriers of nations or the natural ones of races. Hence the bright men in Japan, China, India, and Africa and among all the backward races, begin to see that their only salvation in a political sense, and, perhaps, in a racial sense as well, depends upon mastering the instruments of activity that have made the Western nations great. Schools founded for the purpose of teaching the industrial arts and sciences are the demand of the hour in many parts of the world. Such schools open the way for teaching many important lessons: First, they teach the lesson of helpfulness and of self-helpfulness. Much of the so-called charity of the world is worse than wasted. But no such peril surrounds the development of self-help through the multiplication of industrial training-schools.

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* Union Methodist Church, April 27.

But, again, such schools disarm prejudice. It has been the curse of many religions, and some types of Christianity are not free from the suspicion, that the priests and religious teachers are but spies in the garb of religion. The man who comes into the country with the tools of industry excites no such fears. He gets at the heart of the people, the great middle classes who are everywhere the backbone of nations.

Third, such schools exalt manhood. It is the incarnate life of goodness, purity, and love, lived in the very surroundings of the real life of the people, that works the miracle of transforming society. We do not directly aim, perhaps, to transform society, but we do that which inevitably brings it to pass. We say to the man in squalor and misery, to the one in vice and crime, to the one more affluent but equally lazy, that there is a path of true nobility. But in marking out that path we must see to it that his material wants are uplifted, his domestic ideals purified, his low animalism displaced by spiritual things. It is useless to say to men, " Be clean," while leaving them to wallow in filth.

As we might expect, the industrial spirit that is abroad in the world has affected the growth of industrial schools in mission fields. Up to the year 1880 there were but twenty-nine industrial schools and classes reported as established in the mission fields of the world. Between 1880 and 1890 some twenty-six more were added. From 1890 to the end of last year ninety-one more were established. There are twenty-one reported " unknown " as to date of establishment, most of which, doubtless, are of recent origin. The total number reported in the mission world is 167.

Doing and knowing, knowing by doing, is nature's method of teaching. To train hand and eye, to develop all the physical, mental, and spiritual powers into the full stature of manhood is, or should be, the lowest ideal that the missionary teacher sets before him in his world-wide crusade for righteousness. It can not be denied that the development of any one of this trinity of powers to the exclusion of the others will produce monstrosities in education. The great aim should be to so train the child that he will be in perfect harmony with the life that he is to live. In the sense that we may do something else, over-education is not only a possibility, but a peril. There can be no over-education in the all-round sense, but in the partial one-sided sense there may be. Any system of education that arouses ambitions but does not furnish some means of satisfying the aspirations, is dangerous. But the education that creates aspirations and then furnishes the tools to carve in imperishable forms the image held up, is safe, progressive, expansive. The object of all foreign missionary educational enterprise is to make men good men, and constantly better men. This is only possible by harmonizing the educational process with the highest national ideals of the people, all the while purifying and elevating them till men shall see, and feel, and know, the matchless power and glory that exalts him who was created but a little lower than the angels. This gives him a dominion over nature and self—a dominion that shall spread, and deepen, and ascend, till all created things shall join with all the human race in proclaiming the triumphs of redemption.

The time has come to raise the question as to whether an advance may be made in the scope of industrial and technical training. The Christian nations have no copyright, no monopoly of the world's knowledge. Be sure if the Christian does not go with the Christian's interpretation of nature and of nature's God, some one else will. The world stands on tiptoe to catch the glints of the morning of science. It will soon be a full-orbed day to millions in Asia and Africa. To-day the one institution added to those already in existence that would give the missionary prestige and power in Japan, Korea, China, India, Africa, Persia, and Turkey would be powerful institutes of technology, the latest in science, the best in equipment, the warmest in Christian love and helpfulness. Their halls would be immediately filled, their classes would be enthusiastic, their influence profound and far-reaching.

It is hardly necessary to urge an audience composed largely of British and Americans to hasten in getting rich. But certain nations of this world but just out of paganism are straining every nerve to become rich and powerful. Their creed has for its first article, get rich honestly if you can, but anyhow get rich. The second article is a corollary of the first, get power peacefully if you can, but, if it must be, get power at the mouth of the cannon. How far men here with all their lust of wealth are held in check by the pervading spirit of Christ only God knows and heaven will reveal, but the East is not restrained by such sentiments. In a mad rush for wealth, power, prestige, she may be ground beneath the wheels of a new industrial Juggernaut more pitiless, more relentless than that of old. Industrialism can not be prevented, it must be redeemed and enlightened. All honor to the Carnegies, the Helen Goulds, the Rockefellers, who, to some extent, are mitigating the severities of industrialism and making it possible for men to enjoy more and be more. All honor to those who, having no millions to give, are giving what is more precious than gold: tender, loving service to soften the rigors of an age that has come upon the naked children of the East. But there are few wealthy philanthropists in Eastern lands. The building, the equipment must come primarily from the missionary; yet the Industrial Institute will be one of the first institutions to be liberally supported by the people among whom it is planted. It will incite to giving both in money and service more quickly than many forms of educational effort. It will bring to the door of the religious teacher the brightest minds; those that are breaking away from tradition and are willing to receive new ideas. That the Far East will become industrial is as certain as that she will continue to exist. The question is, shall she become materialistic, hard, defiant, hopeless, heavenless, and godless, with nothing to soften and mitigate the severities of her life, with hundreds of New York East Sides and London East Ends in her cities? Be sure that ultimately your West Sides and your West Ends become what your East Sides make them. It is a way that God has of avenging wrong and neglect, that the very multitude of the East Siders make them a social, political, and moral peril to the West Siders.

The Oriental East Sider is submerged and utterly powerless to lift himself out. His help must come from without. But the multitudes have responded to the invitation to better their condition up to the full limit of power and willingness on the part of the Church to provide facilities. There are men to-day in the pulpits of China, Japan, Korea, and India, the fruits of the efforts of the Church. There are men in high political position whose thirst for knowledge was first aroused by the presence of the mission school. He whom we now call Marquis Ito of Japan, one of the foremost statesmen of the world, in company with a friend once worked his way as a common sailor before the mast to England to study the conditions there. Now that great man, in the fullness of his powers and the ripeness of his experience, after drafting a constitution and establishing representative government, stands before his people of reactionary tendencies and pleads for civil, religious, and industrial liberty for all men who come to the shores of Japan. Such ideas never die. They live and grow and multiply till they fill the whole earth. Thus the industrial spirit when properly directed becomes the champion of liberty, the handmaid of education, the auxiliary of the Gospel.

CHAPTER XXX

IDEAS FOR MISSIONARY TEACHERS

Necessity for Training in Teaching—Controlling Ideas in School Curricula—Relation of Expression to Impression—Will Training.

Necessity for Training in Teaching

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Two-thirds of this world's people can not read a word. In India less than six per cent. of her nearly three hundred millions are readers, and among the women only one in three hundred and thirty. In the still larger population of China, Rev. Dr. W. A. P. Martin estimates the readers as about six millions. In Africa, Muslim lands, South America, and the islands, conditions are still worse. It is, therefore, well within the truth to say that of the billion and a half of people in the world, one billion can not read. Illiteracy is an important evidence of comparative, if not of absolute ignorance.

Even of the readers, many are the victims of the most puerile superstitions and endowed with a pitiful emptiness of mind. Dr. Martin, in his Hanlin papers, analyzes the actual condition of what is called the educated mind of China, and gives a striking exposure of what may be called " learned ignorance." The millions, whom we call savage, are far more deficient. Here is a gigantic problem of education. Looking at it on the economic side, these people must become able to read the advertisements of soap and shoes; they must come to appreciate newspapers and magazines. On the religious side, they must learn to read the Christian's Bible, if Christianity is to come to its full fruitage among them.

Missionaries have, as a rule, planted the school alongside of the church. Often the two are in the same building. Dr. Dennis, in his standard book " Christian Missions and Social Progress," estimates the number of pupils in all Protestant mission schools at one million. These are gathered in 22,000 schools. Probably there are at least 40,000 teachers. Of these schools 112 are universities and colleges, 546 theological and training-schools, 1,087 boarding and high schools, and 17,773 day schools. Now you who have been on the field or have carefully studied mission operations will agree with the statement that at least half of the students, male and female, in these 1,700 higher schools are expected and expecting to teach. Many of them will be preachers, but even of these the most will devote themselves partially to school work. Here, then, at least, are 50,000 teachers in process of preparation.

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* Carnegie Hall, April 25.

The question that I am to discuss is not whether too much or too little mission strength is given to education, as that term is commonly used. My contention to-day is simply that however many schools we missionaries conduct, and to whatever heights of grade they reach, these schools should be the best possible. The voiceless claim of these submerged and long-neglected millions to the best preachers, the best physicians, and the best editors—men and women—is at last being indorsed and ratified throughout the Church. There will, therefore, be no one to dispute any claim that they should have the best teachers and schools. My question is—whether they have these.

Missionaries have been the pioneers of education in many districts. Their schools have been and are far superior to those indigenous to the country, if such there were or are. But this comparison stops too short. The standard must be the best schools in Europe and this country. Never mind now the disadvantages of lack of apparatus, teachers, and hereditary pupil brain-power. We are examining the ideals and the forces now operating to reach those ideals.

To go back to our 50,000 embryo teachers; how many of them are being specifically instructed in the science of education and the art of teaching? Those who are to preach are being taught homiletics; those who are to practice are studying anatomy and medicine. How are the teachers being fitted for their work? Dr. Dennis, in his report above quoted, mentions no normal schools.* Now this does not mean that American missions have no normal schools. I have received statements from each of the four largest boards in our land. One reports five; another none, but five colleges with what may be called normal departments; another claims that all colleges that turn out teachers are normal schools. The last gives a key to the situation when it says: " Perhaps the largest number of our higher schools and colleges have the distinct aim of the pupils in time becoming teachers, but are not dignified by the name of normal schools in the sense of teaching pedagogy as a science." All of which means, I think, that multitudes of teachers are launched every year, but that comparatively few have learned their business. I submit to you a guess that in all these 546 theological and training-schools, homiletics, the art of preaching, is taught, but that in not one-tenth of them is pedagogy, the art of teaching, a part of the curriculum. And yet at least three-fourths of the graduates will be teachers. But then " anybody can teach school ! "

Many people do not know the object of a normal school, and would class pedagogy with paleontology or perhaps astrology. We missionaries ought to rally around those two words " normal " and " pedagogy." Normal is what ought to be. Ninety-eight and two-fifths degrees is the normal temperature of health. Normal teacher-training is right training, the training of a teacher to be what he ought to be. It is not a veneer or a system of mechanical art.

In the report of the committee on normal schools, made at the last meeting of the National Educational Association, the qualifications of the members of the faculty of a normal school are given as: (1) Character. (2) Teaching ability—that is, the ability to adapt self and subject to the pupil. (3) Scholarship. (4) Culture, or the development of the finer self.

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* Excepting the magnificent Moravians, you will search the tables in the reports of all the mission boards in this country vainly, I think, for mention of normal schools. I regret that I am not better informed as to this work in European missions.

Now the first of the seven famous laws of teaching is: "Be what you would have your pupils become." Here, then, is the normal platform: Character, teaching-ability, scholarship, culture. Pedagogy aims mainly to produce or increase the second of these qualifications—teaching ability. Teaching is not giving or pouring knowledge. Dr. McMurry well calls it "matching"—matching a piece of truth to a corresponding piece of capacity in the learner. To do this in the best manner there must be a thorough study of mind or soul. That is psychology. There must be acquaintance with the history of teaching theories and experiments. There must be practice in the methods of teaching each separate branch of knowledge.

Very soon after I began work in India, nearly twenty years ago, I organized a normal school. I had never been in one, did not know the meaning of pedagogy, but had an instinctive feeling that my fifty native teachers could not teach what they appeared to know. I secured a head master who was a bigoted Brahman, but a graduate of a teachers' college, and knew how to teach teachers to teach. His Brahmanism did not appear to hurt us; his pedagogy greatly helped us, and education in that field took a step forward.

The call, then, seems to be not for more colleges and training-schools. In some fields there is a superabundance of these, and consolidation would increase force. But in these schools already established let normal training, as thorough as possible, be compulsory.

But who will train these mission native teachers? In most cases the missionaries must do it. Are they prepared for it? The board in this country that is foremost in educational work on mission soil, reports that among 539 missionaries, 33 have taken distinctively normal courses of training; that is, about 1 in 16. Others of those missionaries have undoubtedly pursued the study of pedagogy to some extent, but only 33 are registered as normal trained. Almost all of the 539 either teach in schools or manage and inspect schools. The showing of other boards in the matter of missionaries trained to teach is still less favorable. Missionaries have not been able to get such training in theological seminaries or in the majority of the colleges, and the normal school has been beneath their horizon.

Professor Laurie, of Scotland, says: "The whole solution of the problem of educational reform lies in the trained teacher."

Do not forget the four chief qualifications—character, teaching-ability, scholarship, culture. Will you withstand me when I claim that the solution of the problem of educational improvement in mission schools lies in the trained native teacher? And, further, that the solution of the problem of training the native teacher lies in the missionary trained to train teachers?

Dr. Nicholas Murray Butler, in his report on the educational progress of the world, says: "Now it has come to pass that that university which does not pursue education as energetically as it pursues physics or classical philology, is no longer upon a pinnacle." Shall we not adapt that statement and say: It must come to pass that the mission board which establishes and encourages schools with the money of the Church, and does not require a training in pedagogy for its teachers as strictly as it requires a training in theology and homiletics for its preachers, and in medicine for its physicians, is not keeping pace with the march led by the Light of the World?

But there is another argument in favor of this pedagogical training for missionaries. It is conducive to the most effective preaching. The religion of the Christ is presented to minds mostly in dense ignorance; they are mostly babes in years or capacity; they need milk, and oftentimes it needs to be diluted. But in religious training there is no approach to a settled or graded course.

Dr. A. Caswell Ellis, in an article on the " Philosophy of Education " in the Pedagogical Seminary, makes this statement: " The provisional arrangement growing out of the abuses of religion and the other necessities of the time by which religious training has been divorced from the schools and considered beyond the pale of pedagogical science, must soon give place to the inevitable demand of nature. Pedagogy must accept and own her whole field, and face its problem of religious training squarely. The grave question of training religious teachers, and of what and how to teach at the various periods of child growth, are still to be solved by pedagogy." Missionaries, as a rule, give Christianity a large place in the schedule of daily duties. But while they have mapped out a regular course of study for each grade on what we call secular subjects, there has been no such course worked out for the teaching of religion.

About two years ago I made a slight attempt to ascertain some facts bearing upon the formation of such a curriculum. I sent out to a number of missionaries in various parts of the world the following questions: 1. In teaching the Bible to wholly illiterate adults have you used pictures or object-lessons, or other methods usually called primary; and if so, with what result? 2. In what degree and in what respects do such persons differ in mental development from children in the primary grade? 3. In beginning to teach them, do you use more the Old Testament or the New? 4. What element of Bible truth have you found best for beginners, and in what order do you present other elements? State reasons for your choice.

The replies were not very numerous, but from them I gathered these conclusions: First, that almost all had found primary methods adapted to illiterate adults. Second, the majority asserted that the mental development of such adults differed but little from the children in the primary grade. Most of my correspondents began their religious teaching with the use of the Old Testament, and most found the creative element, or what we might call the thought of power, to be best for beginners.

These details are given simply to suggest that there is a great range here for investigation, and to raise the question whether such investigation should not be pursued. If the curriculum of our day-school has been greatly revolutionized by the study of children's interests and capabilities, is it not possible that there is an excellent way which all missionaries have not yet fully discovered? It is my firm conviction that the best teachers will be the best evangelists on the mission fields, other things being equal. It is very suggestive that Jesus Himself taught more than He preached, and mentioned teaching oftener than preaching; also, that boards and missions are constantly increasing the preponderance of women missionaries who are teachers rather than preachers; also, that the Moravians, who have been in the van of missionary enterprise, place the emphasis of their work on teaching and catechetics. I submit to you, therefore, that the missionary as an evangelist will be greatly aided by the best modern normal training.

You agree that the best is none too good for missions and missionaries in their work against stupendous odds. We want to teach reading, history, mathematics, if at all, in the best possible way. We want to be "apt to teach" Christianity.

In closing, suffer three practical suggestions. First, a course in pedagogics is desirable for all missionaries. Second, normal departments should be considered a necessity in mission seminaries and colleges whose aim is to prepare teachers. Third, a graded curriculum for religious teaching should be outlined.

Controlling Ideas in Curricula

FRANK MORTON MCMURRY, Ph.D., *Teachers' College, Columbia University, New York.**

There is at present a widespread dissatisfaction in regard to the course of study in the public schools of this country. The reasons for this dissatisfaction are several. We believe much less than formerly in a curriculum that aims mainly at useful knowledge, taking the word useful in its narrower sense. Also, the value of study, primarily for the sake of the mental exercise, or the mental discipline received, is now much less credited. On the other hand, we believe far more heartily than ever in child nature and, in fact, in human nature; and these changes are calling for corresponding changes in our curricula.

The selections of subject matter are now primarily determined by four heads:

The first controlling idea is character building; but this has been only nominally the aim up to the present. In the estimation of a majority of both parents and teachers, little children have been going to school primarily to learn the three R's—that is, for knowledge. Character has been named as the aim only when these elders have dropped into a temporarily serious mood, and have reflected on what ought to be. However, we are gradually defining our aim by stating some of the essentials in the development of character. A good child is still one who is not bad—that is, he does not lie, nor cheat, nor steal. He reaches school in time, learns his lessons, and causes comparatively little mischief. But we are aiming at something more than the negatively good, and more than a merely intellectual receiver. Character building includes the development of activity and industry. Industry is simply activity controlled and persistently applied. The moment the child leaves the school for the street and the home, he is to be called upon to be an actor; as also in adult life he must be an actor. In both cases he is required to execute ideas, as well as to possess them. The world calls that child or man, who can not carry his ideas reasonably well into practice, a theorist, and has no high regard for him. Much of this activity is for self-interest or profit, but much of it also is demanded for the sake of other people. The boy should be of assistance to his parents and associates; and the crying need of adult society to-day is that men and women shall perform social duties willingly and with energy. Since the school is a social institution it must meet exactly this demand, and train pupils to perform deeds for the good of themselves and for the good of others—in other words, to do or act abundantly. Goodness, therefore, includes ability and tendency to execute. The school can no longer be an institution merely to encourage learning and thinking. Doing must constitute a good part of the work. Thus the aim of the school demands a curriculum that includes cooking, sewing, work in wood, iron, clay, sand, and paint; also some care of the school building, the surrounding trees, grounds, streets, and, what is still more important, much work for the sake of animals, school companions, home associates, and strangers, both singly and in the mass called society. The way is not yet clear to make all of these kinds of work regular parts of the school programme, especially the last. But here and there an hour of the school period is boldly devoted to the theoretical consideration or the execution of plans for self-government and for the community good. The kindergarten has been a constant encouragement in this attempt to develop the executive habit. Thus the more fully accepted social aim of the school is one cause of innovations in the school programme.

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*Central Presbyterian Church, April 27.

The second idea is perhaps equally influential on the course of study, namely—our new conception of the child nature. Formerly childhood was considered of little value in itself. We have been in the habit of regarding adult life as the valuable part of life—the fruit-bearing period. Accordingly, in making out the curriculum we have directed our attention mainly to what we desired the child to become. It was his business to adapt himself as best he could to the plan mapped out from this adult point of view. Now our respect for him has increased to such a degree that we are willing to look to his nature as the guide, and to ask what he is fitted to become. Several important points are involved here. Not only is he conceived as having an abundance of native tendencies, but what is partially new, tendencies that can be trusted. Emotion has an important function among animals, enabling the frightened deer to run away faster than he otherwise could, and the angry bear to defend himself with his claws with special vigor. What is true of other animals in this respect is likewise probably true of man. The native impulses or tendencies of children, and the interests and desires into which these develop, have a function. Some of these tendencies or impulses are bad, no doubt, and should be checked, but in spite of the fact that we are a fallen race, not all of them are bad. The kindergartner asserts that most of them are good, that they are part of a child's nature for a purpose. They are the means given to him for the beginnings and continuations of growth, and for the overcoming of obstacles in the attainment of valuable aims. Therefore, they must be encouraged.

Note the effect upon the course of study. The child from the beginning is attracted toward beautiful objects, as pictures and statuary, because his nature cries for such things; art should, therefore, occupy a place in the schools. The very young pupil greatly enjoys fanciful stories, the elder pupils love stories of adventure, and other kinds. Hence, literature and history in the schools. Young persons are generally drawn toward plants and animals, and nature study is given a place in the curriculum. Interest grows by means of such mental stimulus, and since the direction and amount of one's energy are dependent upon the direction and extent of his interests, it is highly important to have a course of study that appeals to pupils from these several sides. Stating it differently, strong motives are the condition of work, and the interests that grow out of the native impulses mean an abundance of motive for life-work.

Again, children do not spend all their time quietly thinking. To be sure, they often surprise and please their elders by their bright ideas; but they also surprise them by their striking love of activity. Little children are never lazy. They are continually using most of the muscles of the body in experimenting, constructing, destroying, and executing. They may even refuse to think out a plan clearly before acting, for very often, possibly as a rule, they do their thinking about a given plan after its execution has actually begun. It is not human nature, therefore, for children to sit still throughout the school day, and look at a book. Instead of chastising them, with the hope of reforming them, we have now concluded to let nature have her way, and to reform ourselves. From this point of view we again have a demand for cooking, sewing, manual training, and social work of many kinds, including self-government.

Two controlling ideas in the selection of a curriculum have now been considered, the aim of instruction and the nature of children. Together these determine the main lines of study to be selected, and to a large extent also the actual topics in each line. Some topics may be included that the child nature does not greatly long for, as spelling, but in most respects these two ideas are seen to be in harmony with each other in the demands that they make.

The third controlling idea in the selection of a curriculum is the peculiar conception that is held of the nature of each study, or the principle of the subject, as it is called. For example, geography deals with the inter-action between man and the earth, and, according to this definition, it is difficult to see why the religions of the earth, the governments, the distribution of the races, and so much location of places should find a place within it. In fact, the principal reason why such topics have heretofore been accepted as a part of geography is that they were supposed to be desirable, and a better point could not be found at which to wedge them in.

Likewise if reading or literature signifies classical literature, room can not be found in the course in literature for the ordinary supplementary reading that aims simply at information. Many schools today have almost crowded out the English classics for the sake of such information. Further, if history means a study of the main lines of institutional growth, it must include much more than the wars and other leading political events. It must describe the common methods of worship, the kinds of schools that prevail, and the customs in family life. Until very recently these matters have been very largely omitted from history textbooks.

The fourth controlling idea is correlation. After the most desirable subject matter has been selected in accordance with the three above-mentioned ideas, it still remains to adjust the parts of each term's work to each other, so that a close relationship among them may easily be established in the pupils' minds. Without definite plans for correlation the teacher may, as expressed in a Massachusetts report, "lead her pupils to learn the commercial cities of Europe, the history of Mexico, the names of the planets, and the distinguishing characteristics of the orchid, to conjugate the verb 'to be,' to write a composition upon perseverance, to read about the exploits of John Smith, to perform problems in partial payments, and to spell the names of the diseases—all to be studied and recited on the same day." Such an aggregation of subject matter is little conducive to permanence of interest, thoroughness of understanding, retentiveness of memory, utility of knowledge, or unity of personality. In such confusion a genius only can fully preserve his identity.

One important relation of studies is largely agreed upon and practiced in the better schools. Such formal subjects as written English, writing, spelling, illustrative sentences in grammar, and beginning and supplementary reading, are made to draw their content primarily from other school subjects and from interesting home experiences. Some are inclined to make the same requirement in regard to articles made in manual training, sewing, and cooking. One class of children that I have known in manual training has recently constructed a canal lock, a grain elevator, and a water-wheel, showing the transference of power; each of these topics having been suggested by geography. A few teachers are opposed to solving "made-up" problems in arithmetic. They greatly prefer actual quantitative experiences arising out of concrete conditions that are suggested by other studies and by life. For example, history states that before the invention of the cotton gin, one laborer could clean only two pounds of cotton per day. After its invention, one laborer could clean 100 pounds per day. Then how much money was saved on 100 pounds, considering labor worth 50 cents per day? How much was saved per acre when the yield per acre was 180 pounds? In such a case the pupils would not need to work the examples for mere mental exercise, but because the answer is worth finding. In other words, there would be sufficient motive for mental alertness and accuracy. But how far correlation should be planned, to what extent it should determine the selection and arrangement of topics, is still unsettled, although this is one of the great school problems of the future.

Of course, other factors are also influential in determining the curriculum, as the number of children under one teacher, and the special community in which the school happens to exist. But the four ideas already mentioned are the chief ones.

What is the outcome? While differences are strikingly present in different localities, uniformities are even more striking; and the course of study now most commonly accepted varies radically from that of ten years ago. In the first place these four ideas are being actively applied as a standard for the exclusion of topics. For example, the social aim of instruction makes little demand for the location of all the State capitals, also of small towns, capes, bays, gulfs, and State boundary lines. Child nature makes less demand for it, and the nature of geography makes almost none. It is probable, then, that in the near future not more than one-quarter as much time will be given to these matters as was given a few years ago.

Many important thoughts are involved in the determination of the curriculum. Every study should culminate plainly in the present time. Literature does it by creating a love of ideals that are immediate guides for practice. Geography does it by showing how present physical conditions are determining our industries; and history should do it by dealing with institutional life in the past in such a manner as to throw light continually upon the institutional life of today. A study of topics that does not lead into the present life and activity fails of its full effect. Theory and practice should go hand in hand throughout childhood, if they are to remain companions throughout adult life. It is psychologically wrong to theorize for ten or twenty years with the idea that the next ten or twenty years will be spent in applying the theory. Habit is strong, and the second ten or twenty years will be spent largely as the first ten or twenty were spent. The best way to prepare for adult life is to secure real self-expression during each day of school life. As Dr. Dewey expresses it in substance, we teach the child to write, not primarily because of the demand for that ability ten years hence, but rather because he wants to scribble now, and, by allowing him to scribble under supervision, he is giving such expression to an inborn tendency as will secure his best growth.

Relation of Expression to Impressions

REV. MYRON T. SCUDDER, Ph.D., *Normal School, New Paltz, N. Y.**

In a certain home a girl fourteen years of age is employed to help care for a baby and to do some up-stairs work. She is just an average girl, but that is equivalent to saying that she is accustomed to work, is capable, willing, uncomplaining, and thorough. She can see when things need to be done, and, without waiting to be told, she will go and do them. She has had a schooling that drew out the active side of her nature and eventually enabled her to contribute materially to the happiness and comfort of the family with which she lives; indeed, of people wherever she goes. This illustrates the advantages of an education where motor activity—expression—is emphasized. Her immediate predecessor in this position, of about the same age, was exactly opposite in every respect. Although she was unusually attractive, ladylike, and bright, she was as useless and helpless as so many girls are when it comes to the actual doing of things, particularly in a home. For nine years, during the formative period of her life, the school had kept her at her books through morning and afternoon in search of information that was supposed to be useful, but most of which, as the event proved, was useless for mental discipline, inspiration, or utility, and did nothing to enable her to orient herself with regard to her duty to herself or to her fellow-beings. During these years, the school had served in a measure to prevent her from gaining useful experiences elsewhere, for it had taken her away from the home during the very hours in which it was possible to get training in household duties.

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* Central Presbyterian Church, April 25.

This case illustrates the disadvantages of an education where motor activity—expression—is ignored, but where there are impressions galore from books.

In our theories as to what a school should be, we are shifting over from a basis of " how much do you know? " to " how much can you do? " from an education that emphasizes information, passive listening, and bookishness, to an education that gives one a masterful acquaintance with action, with things, with human nature as well as with the treasures of thought that we inherit in books. Learning by doing is the thought that is gaining ground so rapidly. Professor James gives us the following maxim: " No reception without reaction; no impression without correlative expression." " An impression," he says, " which simply flows in at the pupil's eyes or ears, and in no way modifies his active life, is an impression gone to waste. It is physiologically incomplete. Even as a mere impression it fails to produce its proper effect upon the memory, for to remain fully among the acquisitions of memory, it must be wrought into the whole cycle of our operations."

An awakening appreciation of the fact that education ought to deal more directly with the immediate interests of children, led some years ago to the introduction of object-lessons in teaching; but " no number of object-lessons," says Professor Dewey, " got up as object-lessons, for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden acquired through actual living among them and caring for them. No training of sense-organs in school, introduced for the sake of training, can begin to compete with the alertness and fullness of sense-life that comes through daily intimacy and interest in familiar occupations. Verbal memory can be trained in committing tasks, a certain discipline of the reasoning powers can be acquired through lessons in science and mathematics, but, after all, this is somewhat remote and shadowy compared with the training of attention and of judgment that is acquired in having to do things with a real motive behind and a real outcome ahead."

Now the changes in school administration called for by the above considerations will extend not only to the curriculum, but to school government, and to what we have come to call the outside interests of pupils, namely—their sports, athletics, amusements, home-readings, collections, etc.

First, as to the curriculum: This must be characterized by less bookishness. This does not mean that we should do away with the study of books; on the contrary, many more books will be needed than the schools use now. But instead of the use of books as an end in itself, or for the mere sake of mental training or of information, the emphasis is placed on the use of books as an incident in education. A child when he leaves school is not going to spend his waking hours in reading, writing, and arithmetic, but largely in motor activities, in working, eating, and amusing himself. How important that some of the work of the school should have a direct bearing then on health and living. As a preparation for everyday life, the curriculum, particularly in the earlier years, but in a measure up into the secondary schools, must emphasize the industrial arts and domestic sciences; making an intelligent programme of drawing, painting, modeling, shop-work, weaving, sewing; of making beds, ventilating, cleaning, cooking, kitchen and window gardening, beautifying house and grounds, caring for the sick, first aid to the injured, and other arts that pertain to home comfort and happiness.

It ought to be an indispensable requirement that some of the subjects in every course of study should bear directly on the home-making and bread-winning side of life. Mrs. Alice Freeman Palmer is absolutely right when she says: "It is sheer cruelty to send our sons and daughters out into the world to get a living without first having learned the use of their hands." In this connection, too, Miss Conro, of Pratt Institute, ought to be quoted. She says: "It is a matter of common observation that a purely intellectual culture has failed to accomplish the needful preparation for the many sides and serious demands of daily life. No one believes that the culture is at fault, or that it is superfluous; it is felt rather that something more is necessary. If, then, to a broad culture we add special instruction bearing directly on health and living, the desired end is perhaps attainable."

There is a fiber that comes into character as a result of doing things for one's self, that rural boys and girls get, but that is not unlikely to be lacking in the young people of cities and villages. These, with no chores to do, or other opportunities for work at home, and with no provision in schools for giving play to the motor activities, are in danger of falling far short of their possibilities. "Education knocks the hustle out of boys," said the mayor of one of our large cities, and there is altogether too much truth in what he said. Many people seem to feel that in order to train the mind and moral nature, books alone will suffice. Yet it may be questioned whether a book is of more value for this purpose than a properly handled tool. Industrial work has great disciplinary value for the mind. It develops the powers of observation and attention; it trains the eye, ear, and hand to precision; it produces order, neatness, and accuracy; it inculcates habits of industry and thrift; thus it gives a boy more than a trade; it gives him power to succeed at any trade or in any walk of life. But it does even more than this; it leads one into a wider, deeper sympathy with all manual laborers. For if a man's muscle and mind have by practice been adjusted to the nicety requisite to produce a finished piece of work, then will he appreciate a well-constructed article wherever he sees it and enter at once into sympathy with its maker. Thus manual labor dignified by intelligence and by high ideals, not only aids in life's struggle, but tends to obliterate class distinctions and to promote general contentment. Motor activity as developed by proper schedules of manual training, has its influence on character as well as on mind and body.

Dr. Scripture, of Yale, points out that by exercising, say, the right hand or arm the left hand or arm, though not exercised, gains in strength; and that by practicing on the piano with the one hand only, the other hand gains in speed and skill almost to the extent of the practiced hand. It is, therefore, clear that the effects of practice in one part of the body are extended through the medium of the brain centers to various parts of the body, "and that if the development of voluntary power (will-power) in one direction brings about a development in other directions, why can we not expect that the development should be extended to the higher forms of will-power that go to make up character?" The point is made that sports, games, and manual occupations are among the best developers of character. Many instances are on record where the character-building qualities of a well-planned scheme of industrial work have done a redeeming work in what might have been supposed to be a hopeless case.

MR. R. R. READER, PH.D., *Teachers' College, Columbia University, New York.**

One of the great educators of this country has made some such a statement as this: "Give me a chart of the range, power, and skill of a man's hand, and I will tell you what degree of brain development there is there." Put that alongside of the statement made by a good many who have studied the conditions of labor in the South. The reason that colored labor can not be so successfully employed in the new cotton mills is because of the fact that they have not brains in their fingers; that the various delicate activities that are required, manual dexterity, etc., are beyond them; that they can perform only the grosser kinds of work. Several years ago I was in charge of an American school in which a number of pupils each spring were obliged to leave school to work on farms. I never hesitated upon their return in the fall to put them in the same class they were in when they left. Although there was three months of additional instruction for the pupils who remained during that time, those who worked on farms very soon caught up with the rest of the class.

All these facts would seem to indicate that certainly industrial instruction is more educative than simply intellectual instruction, or the imparting of knowledge. We all know that the home as an educational institution has deteriorated within the last fifty years. It has become a place simply for eating and sleeping and a little social good time. We do not extract from it the educational value which we used to extract from it. The result is a lack of motor activity in the child. Deprive a home of all services for the children in it, and you have taken out of it one of its greatest educational factors. The increase of wealth which has resulted in the multiplication of servants has very largely brought about this result. The school now is trying to fight its way back to the conditions that were furnished fifty years ago, and so we are introducing all kinds of manual training and domestic art and science into our schools.

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* Central Presbyterian Church, April 25.

Rev. Cleland B. McAfee, Ph.D., D.D., *Park College, Parkville, Mo.**

One thing that Professor Dewey has called our attention to—Beyond a certain stage you do not dare to give a student something to do simply that he may be doing it. With a child you can do that, but not with mature people. Some of you know what has been done in Park College. Its success has been in being able to say to the students: You do this work, not for the sake of learning how to work only, but for the sake of making your education possible. We have many letters from the foreign field, asking what is the method? Is it possible to provide such a means of self-support as shall call for personal training?

In some colleges in this country the boys are taken into a room and are shown how to build a brick arch. Then it is torn down and built up again. I would not like to ask the students of Park College to do that: I would have them build that brick arch over a door in a building in which they are afterward to live. There is no reason I can see why we should not carry this principle of manual training up to a point of manual labor for the building of the institution.

Dr. Browning, the President of the Institute at Santiago, Chile, wrote me some time ago about introducing some such method there. "The trouble is," he said, "we do not see where there will be profitable or satisfactory employment." By profitable he means labor that can be carried on by the students for their own good and for the good of the institution. I wrote him that if he could not find something of that kind, he had better not try manual labor at all. I have watched for twenty-five years the working of this plan, and it will work when there is something worth while for a student to do, but not simply as an exercise in doing.

Aims of Manual Training

Mrs. Mary Schenck Woolman, *Teachers' College, Columbia University, New York.*†

The child must be trained to act. To provide him with culture alone will not accomplish this. If we listen to the voices, it seems as though the whole world were ringing with this thought. It has come to us through the Middle Ages. It has been spoken by sage after sage—that there must be a training in activity if efficient work is to be done—but we do not heed. Those who are studying the development of races tell us that primitive people were raised by activity linked with thought. It is when thought and expression are combined that the best results come, but still the world does not listen, and we even yet cling close to the three R's.

We must consider carefully the studies we give the child; whether there be the possibility of real activity in them or not. They must touch his interests; be connected with the life of the present, and lead to immediate action. Each study must have two sides. It must be strong in thought, and it must also give some means of expressing this thought. Do all the studies in the present curriculum give us both? I fear not. Those studies which combine both thought and action are of most worth in the curriculum. Expression other than oral may take the form of writing, drawing, sewing, or any other kind of manual work. Manual training was placed on the curriculum with only a partial grasp of the idea of combining thought and expression. The mechanical side was emphasized, but the thought side was the teacher's rather than the child's. The curriculum can not do without manual training. But if manual training is to do for the child what it is fitted to do, we must plan the work so that it shall require executive thought from the pupil, so that his own self-activity shall come into it, and the whole curriculum shall lead to efficient action.

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* Central Presbyterian Church, April 25.

† Central Presbyterian Church, April 27.

The simple home tasks may be educative in a high degree, if the children are taught to reason from cause and effect. Cooking and sewing may develop deep thought; they may be valuable in the field of education if the activity follows the results of the child's own thoughts and plans. These two home tasks may also be strong in their training for social service. The child may be led to feel her connection with the working world around her; may learn that she can do for others, or may be led through simple tasks at first to the inclination to help in greater ways in the world. I have said " may be " of value in education and social service. Unfortunately they often are not. For instance, in sewing we have thought that a course of prescribed models made in exact fashion would accomplish the best manual training results; we have even given these same models in certain parts of the mission field where the pupil could have little or no use for such lines of work. There was no thought for the interest of the children or for future social service in the work. Every part of the world has characteristic handwork of its own. The Mission Exhibit shows many of these interesting evidences of constructive thought. These very articles in countries where they originated might prove valuable in manual training for the children.

It is not so all-important that a child do a piece of work perfectly at first. The child should be so interested in the article as to put his whole heart into it, and execute the idea to the best of his ability; his own will power acting. To-day I listened to a class of children who were considering a question of patching. They were to decide what to do in a certain case. For nearly three-quarters of an hour these children worked hard. At the end of the time, with quite a sigh, one of the girls said: " I have not thought so hard for a year." The whole thought of ways and means of repairing a garment had been put before them and they tried to solve all points connected with it. They had really a knotty point in hand, and its solution meant not only hard thought and executive ability, but also required skillful handwork in carrying the ideas into effect.

MISS MARGARET C. DAVIS, *Missionary, Presbyterian Church, U. S. A., India.**

When I went to India the first thing I had to do was to prepare girls of fourteen or fifteen to pass Government examinations. One of the things I had to prepare those girls in was "Domestic Economy." That sounds all right, but it was not domestic economy for those girls. It was teaching them how to scrub floors. They had never seen a scrubbing-brush, and one day they came to me and said: "We will go and scrub the floors of our rooms with our hair-brushes." I said: "You will wear them out. That will not do." They said: "Well, we can use our clothes brushes." I said: "You can't scrub floors with a clothes brush." Then they said: "Let us ask the man who takes care of the horse for the currycombs." They were determined to put in practice what they had learned. At every turn there was a desire for working out problems, and yet there was not the time for it, nor the means for it.

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* Central Presbyterian Church, April 27.

As I passed the little children's room each day, I saw them adding up, "2 and 4 makes 6," without having any idea what 2 and 4 were. I knew that up in their dormitories they probably had kittens, or parrots or other birds hid in drawers or washbasins. They had a passionate love of life, that I have never seen equaled in any other children; but no use was made of it. If they caught spiders, they were thought naughty, because we American teachers were not used to spiders of that size. But it was the love of nature that made them gather up caterpillars, and spiders, and little lizards; and that, of course, was where we American and English girls could not sympathize with them.

I have seen often, that the missionary, if he only had the teacher's training, would find his work much easier. The natives are children! There is the educated class of natives, of course, in India, to deal with whom you need all your mental training and the keenest power of thought. But they, after all, are the smallest part of the people. The missionary would often find, had he the teacher's training, that he has thought people stupid or rebellious, when they have only been bewildered; they have not understood, and have been given to know that they have not come up to what is expected of them. I think the missionary would find, among the small villages in the interior, that what he often takes for obstinacy is merely a lack of understanding; and if the principles of teaching were used in presenting the gospel to these people, the natives might understand more quickly, and this would make the work more efficient.

And there is another point concerning India. Manual training can be used there to great advantage. They are very deft with their fingers, and all the beautiful things which we get from those countries have arisen not from a desire for outward ornamentation and decoration, but from need. You take some of the embroidered cloths which we bring home; they have been first embroidered not merely to hang up as a piece of drapery, but they were used for the women's head dresses. You find the brass vessels which they use very beautiful in form, but they were not made because they were beautiful in form. They were made because they needed brass vessels, or metal vessels of some sort—because they can cleanse metal vessels in a way in which they could not cleanse clay ones. Their water jars are made porous, of a sandy clay, because they allow the water to cool by coming to the outside and evaporating. They are of exquisite form sometimes, but yet the form has not been the first idea. They are circular, because there has been first a need.

REV. ROBERT LAWS, M.D., F.R.G.S., *Missionary, Free Church of Scotland, Central Africa.*[*]

During the past twenty-five years we have had in our mission more or less of industrial training, although it is only in recent years that we have been able to carry it out fully.

Coming to deal with the pupils, there is one peculiarity I should like to bring before you. Much of the receptivity of the pupils depends upon the age that we get them. If we get a pupil who has never learned to read or never been in school, until he is twelve or thirteen years of age, we can teach him a little reading and writing, but further intellectual development along book lines will stop when he is fifteen years of age. When he is thirteen or fourteen years old he crystallizes. If we get a pupil earlier than seven or eight years of age that pupil will learn from his books until he is eighteen or twenty. Those who have not had education in letters until the later years will proceed with manual training, but they will not have the same deftness with manual labor as those who get their fingers trained earlier in life. Such is our experience with it.

Then I quite agree that in seeking an education regard should be had to the place a pupil is to fill, what he is to do in actual life afterward, and that the thing is, after all, to build up a Christlike character, which shall fit them to do this work well. I hold most decidedly that doing can only go the length of being. A man must first be what he can do.

Reference has been made to the need of the preacher to have ability to teach. We feel this so much in Central Africa that we have a rule now that all who are to be theological students and become the pastors of the future, must take the training of our normal department.

Will Culture by Manual Training

MRS. H. J. BRUCE, *Tuskegee College, Alabama.*[†]

The negro question is to-day a question of education and of economics. In the school at Tuskegee we are making that education largely industrial, and some description of our aim may be of use to others dealing with similar material. The educational needs of the blacks of the South, great as they are, can be summed up, I believe, in a very few words—healthiness of will, and personal initiative. The question I shall ask you to consider is whether the industrial training meets these needs.

The first need, I have said, is healthiness of will. The man whose will is weak is an uneducated man. The man whose will has not been influenced toward virtuous purposes is an immoral man. Now we know that the will may be made strong by developing the capacity for sustained effort and the capacity for prosecuting a complicated series of means leading to a distinctly conceived end. And it is precisely for these things that the industrial training is adapted.

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[*] Central Presbyterian Church, April 25.
[†] Central Presbyterian Church, April 24.

That training creates in the pupil an initial interest in the end proposed, because the successful completion of each step in industrial work is in itself a stimulus, and because the completion of the whole work is in a peculiar sense rewarded with the joy of achievement.

Consider the matter of initial interest in the end proposed. Says Dr. Felix Adler: "There are plenty of boys who do not acquire the habit of sustained effort in school for the simple reason that they take no interest in the end proposed, be it the mastery of arithmetic or the study of geography, reading, or spelling. To arouse the will, the boy must have a strong interest in the end proposed. There are very few boys indeed, who are not at once alert and interested if the thing proposed be the making of a wooden box, or to handle tools to produce some other fine result in the shop."

Not only does industrial training arouse the pupil's interest at the start, but it keeps that interest alive. The work of the shop is perfectly tangible. Having completed one step, the student sees with his own eyes precisely how much he has accomplished and how well he has succeeded. Spurred on at every step by increasing success, the pupil is ultimately rewarded with the glory of achievement. Says Doctor Adler again: "The box is in process of making for weeks; the object upon which the pupil toils is kept steadily before his eyes. He can not become distracted, and allow his fancy to wander; for the object is right before him. He must buckle his will down to it. The series of means is prolonged and complicated. When the box is complete the pupil is rewarded by his success." In the words of President Eliot, of Harvard University, manual training "trains the mind through success, through achievement, through doing something tangible and visible, and doing it well." You see, then, the pupil is interested at the start; as he completes each step, he is spurred on to the next; he is able to put forth the maximum of energy for a maximum time, to go on through a prolonged and complicated series of efforts, because his first effort was crowned with success. It is in this way that the will is made strong.

So, then, we have strengthened the will; but our task is yet unfinished. We must yet influence the strong will toward virtuous purposes. In this matter the industrial education has advantages peculiarly its own. Not only are the ordinary educational processes carried on simultaneously with manual training, so that the brain shall be taught through the printed page, so that there are set before the pupil for careful reading the lives of the world's men of genius and the great things of literature, but the industrial impulse is in itself moral. It is constructive; it brings into existence what is good, and useful, and beautiful.

Moreover, shopwork is eminently calculated to bring the child of ignorance, hitherto untouched with the uplifting power of a noble example, into personal contact with high-minded and whole-souled men and women who are more than instructors. In the shop the pupil is not separated from the teacher by the gulf of the printed page. Says the president of Harvard: "Manual training and laboratory teaching are alike, in that they must be addressed to the individual. They break up class-work; they break up a routine which tends to become crushing, and they bring the teacher directly into contact with the individual pupil." To the vitalizing power of example is added the spirit of co-operation. There are industrial processes, such as the building of a wagon, which are best carried out by a number of students working together. Mutual helpfulness and valuable habits of industrial organization are the fruits of this co-operation. Then, too, industrial training does no little to create in the pupil habits of honesty in word and in deed. The heavy, flat loaf of bread convinces the girl in the cooking-school, as no other argument could, that carelessness is a material sin. In tool-work rude approximations and hasty measurements are uttterly useless. Ill-made joints bring on one the laugh of his fellows, ridicule, shame. If the pin does not fit the boring precisely, the conspicuous dishonesty of the workmanship is painful. Now the pin and its boring are the physical expression of the student's mental conception of an ideal. If he be ashamed from very pride to express himself inaccurately, that is to say, dishonestly, in terms of wood, will he not likewise be ashamed to express himself dishonestly in the symbols of a less palpable language? Will he not strive to make word and fact fit as precisely as pin and boring?

If the exactness of industrial work teaches honesty, it also teaches that scrupulous care for minute details which we call neatness and orderliness. And neatness and orderliness make the personal habits, and make the home clean and sweet.

I have tried to show how well industrial training meets the primary need of a people like the negroes of the South: healthiness of will.

And now I pass on to consider the matter of directive intelligence and personal initiation. Prof. Oscar Peschel, in his "Races of Man," remarks the "power and the inclination of inferior races to adopt the benefits of foreign civilization," but adds that "on the other hand they are extremely deficient in inventions of their own." Here, too, is a great educational need.

Now industrial training develops directive intelligence—an intelligence which, when self-directive, we call personal initiative. A moment's reflection discloses the conditions of directive intelligence to be two, the power to grasp mentally the conditions of new problems, and executive ability. No man can intelligently direct the activities either of himself or of others, unless he can firmly grasp the concrete conditions of an untried case, and can then vitalize his thoughts by action. How does industrial training meet these conditions?

Consider first the question of conception. Future conditions we can not conceive unless we possess a keen perception of present conditions, unless we can think in terms of things, unless we have an instinctive disposition to trace the operation of cause and effect.

Keen perception, I say, is the first requisite. The very genesis of knowledge is perception. The progress of perception depends very largely upon the growth of visual and of tactual discrimination. Now, as Mr. C. H. Ham has pointed out, "The purpose of manual education is primarily the training of the hand and the eye." Hence, drawing, as a mode of cultivating visual perception, is made one of its prominent features; and the introduction of tools in connection with wood, iron, and other materials is "for the purpose of so cultivating the hand as to enable the mind to attain to a larger and more exact knowledge of things as they exist in nature and are used in the arts." That manual training sharpens the perception is beyond question.

The second requisite of conception is the power to think in terms of things. The painter can not conceive his painting unless with the eye of his mind he can see the forms and the colors he would throw upon his canvas. By no means should the educator neglect training in language, the most perfect of our vehicles of expression; but the educator should remember that the thing and not the word is the reality, that conception is in very large part dependent upon how far the thing forms the material of our thoughts. This ability to think in terms of things, it is the peculiar province of industrial training to develop. In the shop, in the sewing-room, in the cooking-school, things and not words are the objects of study. The store of perceptual experience is made large, and conception is made to gain in accuracy, in truth, in utility.

Industrial training aids conception in another way; by creating in the pupil an instinctive disposition to trace the operation of cause and effect. The student plans his own work, and he can not plan it intelligently unless he fully realizes the strength of the materials he is to use, the manner in which his materials may be most effectively combined, why one arrangement is, for a given purpose, better than some other arrangement. Here, you see, the understanding of the connection between cause and effect is imperative.

Then, too, effects are conspicuous; they can not be escaped. Here is a boy putting hoops on a barrel. For this particular barrel the hoops should be very strong. The boy uses hoops of the ordinary strength. Hardly is the job finished when the hoops burst and the barrel is a shapeless pile of sticks. His neglect of the causal relation is immediately and inevitably punished in a perfectly tangible way. An instinctive disposition to trace the operation of the law of cause and effect is the result.

But even here our task is unfinished. To endow the pupil with directive intelligence and initiative, we must go one step farther and develop executive ability, the power of doing things as distinguished from thinking, or talking, or writing about them. "Education," someone has said, "is the development of all the powers of man to the culminating point of action. . . . Theoretical knowledge is incomplete." Now in manual training, theory is made complete by actual practice. Thought precedes action, but action is always the last link in the chain. Here is a boy drawing the plan of a wagon: his work is not complete until his wagon is an accomplished fact, until his thought has been vitalized by action. And so it is in the shoe shop, in the cooking-school, in the sewing-school, in the blacksmith shop. Neither thought without action, nor action without thought is tolerated. Everywhere the plan and the act are so bound together that the pupil comes to feel that they are integral parts of one and the same process. Such training can hardly fail to develop the executive faculties.

By developing the student's perceptive powers, his capacity to think in terms of things, and by creating in him an instinctive disposition to trace the operation of cause and effect, we give him the power to grasp the condition of untried problems. Executive ability the student gets from the general character of industrial work. We aim to make men carpenters and to make carpenters men. The industrial ideal and the educational ideal are in all essentials one great ideal, inseparable, indivisible, harmonious.

REV. W. T. A. BARBER, M.A., B.D., *Cambridge, England.*[*]

It is not the wisest thing, surely, to set boys to practice identically the thing they are going to do as men. It is the wiser thing to furnish them with independence of character, breadth of instruction, and also ability to use their minds, which will enable them to turn to anything when they become men.

The whole of the British public school system aims at individuality. We are not like the Continental nations, nor the American nation, with its system of educational thought.

The way we manage discipline is this: The school is governed by boys whom I choose. I choose them for general influence for good in the school, occasioned in various ways—their size, or excellence in books, or in any other way. I choose a dozen or so boys most influential, and the whole of the discipline of the school is in their hands. They govern; they punish; they are responsible for the things that go on. If anything goes wrong, I say: This hurts the school. You must put that down.

We all know what quicksilver people boys are. We must make provision for that perpetual motion, and we do it largely through our games. As I suppose you have in your American schools, we have in our English schools, carpenter shops and metal workshops, and other shops, as well as the games. We have our elaborately constructed scientific buildings, in which there is a great deal of manipulation. The boys can even make capillary tubes there and burn their fingers.

But we have on the other side, as the alternative, the classical side, where there is scarcely any natural science. If I take two boys and put them on these two sides, at the end of the year the boy who is developed most roundly is the boy on the classical side. I am not a classical man myself. I am a scientific man. I have asked others the same question, and have got the same answer. I believe you are likely to make a man better fitted for his work if you stick to book learning.

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[*] Central Presbyterian Church, April 25.

CHAPTER XXXI

MEDICAL MISSIONS

The Physician as an Evangelist—Qualifications of the Medical Missionary—Hospital and Dispensary—Training of Native Assistants—Training Other Natives in Medicine.

The Physician as an Evangelist

F. P. Lynch, M.D., *American Baptist Missionary Union, Africa.*[*]

It is my purpose to show how, among the primitive people of Africa, the touch of medicine can have an influence in opening the heart, in breaking down superstition, and in giving a wider range for the entrance of the Word and the Gospel of Light. Think of these millions of men, in the far outposts of progress, far from civilization, surrounded only by superstition, whose nerves are as keenly sensitive to pain as are your own, who have no knowledge of any power or any opportunity of relief; and who, when pain touches them with its iron grasp, must needs lie helpless and struggle in its fearful agony until the pain has spent itself, or is forever stilled in the touch of death. When a medical man comes with his fine science amongst these people, he seems to come as a worker of miracles. He opens up a new realm, he breaks down doors of superstition. So he is often the first herald of the Cross in the places of pioneer mission work throughout the world.

There came to our station once an old man who said, "My daughter is sick. If I bring her here will you cure her?" "What is the matter?" I asked. He replied, "She can not walk." "How long has she been so?" "Five or six months." "Where do you live?" "Three days from here." "How will you get her here if she can not walk?" "We will carry her. Will you cure her?" "We can not say about that, but bring her here and we will see."

She was brought, and remained for four months. When she went she walked. She went back to her town, passing through a country that had always held a closed door to our missionaries. The people had always kindly but positively refused to receive visits; but when that woman went along that journey of three days she carried a new message, a new hope. She said, "We have not understood the people at God's Station. They are for our good. See me. I was carried. Now I walk." And a few months after that, when my colleague and I went through that country, every door was open. In almost every place there had been those who had heard of the medical work, or had seen it, and at the end of the three days' journey the entire town seemed to come out to give us a royal welcome.

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[*] Carnegie Hall, April 30.

One day there came to us an object, crawling like an infant on its hands and knees. It was a woman, who had been slowly crawling over the burning sand for two days and a half. She had once been in our hospital. She had improved, and had gone back to her town. But again she became sick and helpless. In all the land there was no hand to reach out and help her. And then there came into her heart the thought, "If I can only reach God's Station, there will be help for me!" And so with a bravery born out of stern necessity, she started on this fearful journey, crawling for two and a half days. But at last she won the desired end, and was it not a blessed thing that her hope was not disappointed? She found in the name of God, at "God's Station," food and shelter and medicine. Before I left she stood up again, healed in body, helped in soul, going back into the country with a new hope in her heart, with a new sense of the far-reaching love of the Great Physician.

And so, my friends, the medical missionary to-day stands on the advancing line to break down superstition, to open a way for the ministers of God, to bring these people nearer to the great hope of the world, the Love of Christ.

MRS. IDA FAYE LEVERING, M.D., *Missionary, American Baptist Missionary Union, India.**

To have you fully appreciate the woman physician's opportunities, I shall have to introduce you into the homes of some of the women of India.

I will first take you into the home of some Mohammedan women because their lives, of all lives in India, are more desolate than anything you can imagine.

We first enter a court, through a door in a blank wall on a side street. It is quite a large court, paved, and on one side of it are the men's quarters. If we should enter the rooms we would find that the men have carpets on their floor, one or two chairs, and, perhaps, a chandelier, but no other furniture to speak of. They know nothing of books and pictures. On the opposite side of the court you will find the animals stabled. Just opposite to where we stand there is a little door which we are bidden to enter. We go through it and enter a narrow court, made crooked so as to prevent the women from seeing through the gate of the men's quarters. There we are ushered into the court of the women. It is a barren paved court, where you find old women and young women, and servants. In that court the servants are all women. Two women, reclining languidly on cushions upon the floor, are the ladies of the house. They are covered with jewels, because they expect us, and want to impress us with their beauty. But oh such faces! Women whose desires, and hates, and griefs have eaten into their hearts, until the hardness of their faces makes the heart ache for them! They have nothing to do except to gossip and visit each other. When they go out they must go in closed palanquins to visit their friends and talk about the latest styles in dress. They may not see the face of a man, and they suffer and die with only what care their own women folk can give them. For this reason a woman physician is welcomed most cordially. They tell her what they will tell nobody else in all the world, of their sorrows and pains, and they will allow her to do what they will allow nobody else, and they will listen to the gospel from her. And as they listen to words about the Lord Jesus Christ, they are glad, and say, "Oh, if there were only such a hope for us!"

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* Carnegie Hall, April 26.

Next I will take you to the home of the Hindu women of India; the women among whom we work principally. Among these Hindu women there are many classes. There is the beautiful, light-footed, fine-looking, graceful Brahman woman, to whose home we enjoy going. Of course, a Brahman has to regard us as unclean, and when we go into the sickroom the family will not touch us. But in those Brahman homes we feel that our best work is going to be done. Those women, too, may never see a man physician, and they greet a woman physician most joyfully. Their lives are very sad. A Brahman woman must be married before she is twelve years of age. Sometimes she is married when she is five or six or seven years of age. Until this great event the one thought is to be married, and after it the one thought is the children that shall come. If children do not come, life is sad, and if they do come, life is hard. The wife is not old enough to be a mother, and the children's lives show the effects of this, and so it goes on through generations. A woman, after birth of her first baby, is put in a small room in the darkest, dirtiest part of the house. She has nothing to eat and nothing to drink for several days. She is given drugs to keep her quiet, and she stays alone in that dark room, lying in a sort of stupor until the eighth day, when she is brought out into the family.

We also go into the homes of the poorer people, the out-caste women, who are like beasts of burden. They go to their work in the early morning, and the mothers who have little children, have to give them opium to keep them asleep until they return. The woman who has to do this that she may work, gets four cents a day. If she is ill, unless her husband is a better man than usual, her children must do without food. In fact, when a woman is sick, the whole family—babies, larger children, and mother—fall upon the doctor's hands to be fed and cared for until the mother is able to work again. That is one reason our medical work can not be self-supporting.

As I entered these different homes, I longed continually for a good hospital. When we got a hospital for women our hearts were very grateful. Think of going into a one-room mud hut without any furniture, and trying to perform an operation, and then compare that with the same operation performed in a place fitted up as a hospital.

MISS RACHEL BENN, M.D., *Missionary, Methodist Episcopal Church, Tien-Tsin, China.**

The root of China's redemption must be in her home life; but who is to reach that secluded circle? Not the minister, be he ever so faithful. He can preach to the women until they wiggle, and twist, and turn to their neighbor with, "He says what? I do not understand," just as the women did in Paul's time, till he had to command them to keep silence in church, and ask their husbands at home; but the good brother might be hard at work in China for ten times ten years —if by reason of great strength he could endure that long—and not see anything of the home life of the Chinese women, because by reason of his sex he is debarred from entering where it is to be seen.

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* Madison Avenue Reformed Church, April 24.

There is one way, however, of becoming acquainted with the Chinese home life as it is. The woman physician can penetrate the farthest corner of her sister-woman's seclusion. She goes, too, as a friend, taking with her healing for soul as well as body. She knows the domestic life, because her work takes her everywhere, from the *yamen,* or Government House, to the most abject mat hovel; into the inner circle of the Mohammedan, Buddhist, Taoist, Confucianist, and Roman Catholic homes. She sees the prayer-room; the boy-baby idol dressed and cared for as though a real baby; the paper idols in their straw shrines in the homes of the poor, and the bronze idols in those of the rich; the mystic characters on slips of red paper on the wall under the table with sticks of incense burning before them; the charm worn round the neck to ward off the devils; the family shrine with its ancestral tablets, costly vases, and incense burners; and the image of the Virgin Mary in the shrine formerly occupied by the Mother-of-God of idolatry. She is brought into direct contact with the concubines, the mothers-in-law, the slave girls, the victims of opium or alcohol, with drunken husbands, with suicide, infanticide, and foot-binding; the awful harvest of suffering reaped by wives and children from the immorality of the husbands. Occasionally, too, she comes in contact with a real man, who in spite of customs, and power, and ridicule, loves his wife and shows her every mark of kindness. To the woman doctor comes the little slave girl, almost murdered, the childless wife whose husband is about to discard her, the thirteen-year-old daughter-in-law, whose mother-in-law has beaten her eye out, and the child whose poor little crushed feet, inflamed and suppurating with decaying bones, appeal to her from the cruel bandages. To the woman doctor these come, and pour into her sympathetic ear the story of their lives.

Various reasons had been given for the fiendish custom of foot-binding, none of which were potent enough to explain the hold on the matrimonial prospects of Chinese girls which foot-binding possesses. At last a patient unwillingly revealed to the woman physician its unutterable, vile meaning, which makes it the foul seal set upon the womanhood of China by *Phallic* worship. Foot-binding they call "only a fashion, like the style of dressing the hair, or the cut of a garment." Foot-binding is the private badge of that Antichrist which is undermining the kingdom of God the world over. It must be utterly, ruthlessly blotted out, if we are to see the Christian Chinese home established. Without this there can be no redeemed China.

A missionary agent brings both grace and knowledge to the uplifting of the people. The woman physician in China, as such an agent, presents many important qualities, but I will mention but the three most important, viz.—as a door opener; as an educator; as an evangelist.

As a breaker-down of prejudice, medicine in China has been so successful that this office has eclipsed all else, and has come to be considered, both at home and here, as the main object of medical missionary work. No one at all acquainted with the history of mission work in North China, but knows what a prestige and security the friendship of Li Hung Chang has given. His friendship was secured by the professional help rendered Lady Li and himself by Dr. Leonora Howard King and Dr. McKensie. While in the United States, Li Hung Chang spoke in the highest terms of mission work, and said, " Send us more missionaries; especially doctors." This was published everywhere. Not long ago the Chinese Minister at Washington spoke to one of our leading workers in the Methodist Woman's Foreign Missionary Society in the same high praise of the work of that society's representatives in Tien-Tsin. Mrs. Wu was our patient when living in Tien-Tsin, before going to Washington. Such testimony coming from such representatives of China goes a long way toward making friends for missionary work, both at home and abroad. However, it is an egregious mistake to suppose that to " open doors that the gospel may follow " is the province of medicine. The physician, especially the woman physician, does open doors indeed, but she walks through them herself into the most inaccessible stronghold of heathenism, the home, taking the gospel with her.

Those who say, " Give the Chinese the Western education, and they will then be able to receive the truths of Christianity," are wrong. That would be the body without the soul. Equally wrong are those who say, " Convert the Chinese to Christianity, and the rest will take care of itself." That is the soul without the body, and life is only sustained by keeping soul and body together. Education is, then, as important a missionary agent as we have, and must go hand in hand with the preaching of the gospel.

Of all the Western education which is coming to China, there is none of such far-reaching results as the profession which does battle with the microbe; the profession which is to introduce sanitary measures that shall do away with the filth diseases—typhus, malaria, cholera, anthrax, and plague.

To help establish and maintain the medical profession on a right basis is the duty of every woman physician in heathendom, for unless we are careful, the future medical profession of China will be a curious compound of sorcery, dried lizards, and powdered lion's teeth, with a sprinkling of foreign medicine; whose sole aim will be to make money, and from the practice of which woman will be most carefully excluded. Every time the woman's professional title is ignored, or she does shoddy work, or some one pretends to be a doctor who is not one, or poorly prepared natives are graduated from our mission schools as doctors, the time is prolonged when Chinese women will continue to die of eclampsia because a breath of pure air reached them, and to give birth to devils, and to feed their newborn babes on chewed walnuts.

The woman physician is an educator along another line. To the

Chinese she is an astonishing revelation. She comes and goes as she pleases. She has no old woman to watch her. She reads books and talks Chinese, and is not obliged to have a mother-in-law "whether or no." She tells of the most wonderful state of existence, where the girls are educated the same as the boys, and a woman can be a merchant, a lawyer, a teacher, or a doctor, and is not obliged to be dependent on someone else for food and raiment; where the husband has but one wife, does not live with his mother, and does not beat his wife. All this is so alluring that one poor dying woman when told of the hereafter, and the glories of heaven, exclaimed, "Don't talk to me of heaven, I don't want to go there, I only want to come back to earth a foreign lady, and ride down street with my husband by my side, resting his hand on the side of my jin-ricksha!"

The work of the woman physician often brings her into positions of prominence and authority, which heathenism has never dreamed of as belonging to any but men, and teaches an object lesson indeed. Of this class was our connection with the Red Cross work during the war between China and Japan. It is doubtful whether among the war experiences of the soldiers from Ho-nan and Shan-tung there was anything more astonishing than their finding two of the hospitals in which they were treated presided over by women. It was no less a surprise to the officials who came to inspect the work; and when the war was over, and mention of the service rendered was made at the highest court, on the list were the names of two women.

My homeward journey happened to be part of the way on the same ship in which Li Hung Chang sailed to Russia, and one day he sent his servant to bring me to him, where he was sitting on deck surrounded by his retinue. As I approached he rose, gave me his hand, invited me to sit down and remained standing till I did so, then sat down, and conversed with me about the Red Cross work, and my home country, which he expected to visit. As I rose to go, he also rose, shook hands again, and remained standing till I had gone quite a distance down the deck. Was it nothing that in a land where the rulers are worshiped; where foreigners are devils; where idolatry and superstition are the very heart's blood of the people; and where woman is a chattel, that a high official leaving his country amid the booming of guns, and received with great honor at every port where his ship touched, should thus in the presence of peoples of many nations honor a foreigner, a teacher of the Christian religion, a woman, and an unmarried woman?

It is not, however, as a maker of friends, nor yet as an educator, but as an evangelist that the woman physician can wield the greatest power as a missionary agent. Who like her has the opportunities for personal work with those who welcome her to their homes? Others have to seek or make their opportunities; her opportunities come of themselves, as may be seen from what follows.

The wife of a great man lies at death's door. All native resources have failed, even burning incense, and placing in the patient's hair slips of red paper, upon which mystic symbols have been written by a holy priest. Consternation reigns. One last forlorn hope remains—the foreign doctor. She is sent for and received in the lady's chamber, where foreign feet never before have entered. The almost exhausted patient puts her hands together and lifts her beseeching eyes to the doctor. The eldest son rushes in and throws himself at her feet, bumping his head on the floor, and begging for the life of his mother. The great man makes a low obeisance, and promises great reward and great fame if she will but save his wife. Fortunately, in spite of the ravages of Chinese medicine and the follies of an ignorant midwife, the doctor is able to save both the mother and child. Joy and astonishment take the place of the former consternation. To them it is a miracle. " This is not a woman," they say, " no woman could do such wonders. It is one of the gods in the form of a foreign woman come to help us. It is our living Buddha!" Then the physician tells them of the true God who has blessed her Christian country, giving her the opportunity to learn how to save life, and of Christ His Son, who came to earth to help the suffering and teach all men of the Father's love.

The next day the doctor is welcomed most cordially, and is soon sitting in the midst of an eagerly listening congregation. And there in the stronghold of the false gods, who occupy the elaborate shrine in the next room, she preaches the Gospel of Christ. Why, in all reason, should it be supposed that the Gospel thus preached in a friendly atmosphere will not reach the heart as directly as when preached from the pulpit, or taught in a " woman's meeting "?

The woman physician has many such homes in which to preach. " When will you come again, doctor?" " The second day after the worship day," is the answer. This involves an explanation of the term. So there is a sermon on the Creation, the Creator, and the Sabbath. " I will give you a calendar and mark the day," and a Christian calendar is taken from the medicine bag, the day marked, and the Scripture lesson read and explained. When the doctor returns, the women beg: " Will you please give us another calendar? my great man wanted that for his room." Before the visit is over the great man himself, in his silken robes, comes in and asks the woman physician to explain the Scripture lesson on the calendar, saying that his friends had asked him the meaning, and he could not tell them.

Again: In the home of the city *tao-tai,* or mayor, grouped about a table covered with cakes and teacups, at which the doctor is seated with the little boy, the pet of the family, in her lap, may be seen the *tao-tai's* two wives and several friends, while not far off the *tao-tai* himself is seated, listening as the doctor explains the Christian belief and form of worship. When she comes to the singing, she sings, " Jesus Loves Me." To her astonishment a voice from the court without joins in. " It is one of the servants," they explain, and call her in, and she tells how once when she was sick she went to the Isabella Fisher Hospital, and while there learned the " Jesus doctrine." An ignorant serving woman, she was wiser than her betters, and standing there, encouraged by the doctor's presence, she preached to her masters the gospel of love.

Here is another case: " Doctor, if you can read Chinese, will you explain this book," says the scholar husband of the doctor's patient, putting into her hands a Methodist Hymnal. " Why, this is our worship song-book! Are you Christians?" "No, but we are learning. You see we have no shrine, and no idols. We took them all down and gave them to Kai-nai-nai. She gave us this book and told us of the true God." Kai-nai-nai was a poor old widow, deaf as an adder, and half bent over, who months before had been brought to the Isabella Fisher Hospital all broken up in an accident. We had lost all track of her after she left the hospital, and here she was in the house of a Chinese scholar, converting him to Christianity.

In a poor man's home the new-born girl baby is not wanted, and is to be thrown away. With the little one in her arms, the doctor pleads for its life, telling of the Heavenly Father's love for even this tiny babe, and His displeasure if its life is taken, and so day after day the doctor's opportunities find her, now among the sons of an official, who are studying English, and having brought their books for her to hear them read, find something in the text referring to God, which leads her to speak of heavenly things; now in the dispensary, where a heart of stone must needs ache with pity. For in all these places, in places where in poverty and filth a woman is slowly dying of an incurable disease, and even on the street, where a woman has taken poison, and has thrown herself on the doorstep of her adversary to die, and where a crowd has filled the street both ways—even there the woman physician does the work of an evangelist. Her work is not of that class which consists in conducting "women's meetings," teaching in Sunday-schools, and attending public worship, but that individual personal work which is converting the world. This makes contact with such misery endurable. The pathos of a Chinese woman's life, as seen by the woman physician, would eat her heart out, were it not for the hope of changing its sorrow into joy.

The Place of Medical Work in Missions

REV. GEO. E. POST, M.A., M.D., D.D.S., *Professor, Syrian Protestant College, Beirut.**

If the Good Samaritan had sat down by the side of the wounded man who fell among thieves, and spoken to him of his sins, and preached the Law and the Prophets to him, our matchless parable would never have been written, and the lawyer would have been as uncertain as ever as to who was his neighbor. But when the Samaritan bound up the wounds, and poured over the bandages oil and wine, the best antiseptic dressing in his power, and then made an ambulance of his ass, and took the injured man to the nearest inn, and made provision for his nourishment and nursing until his return, he became a true medical missionary, and gave to our Saviour a luminous illustration of His own Golden Rule. We have been asked to write on the relation of medical work to mission work as a whole. In the short time allotted to us we can only mention the more important of these relations:

1. Medical missions are the pioneers of evangelism. They can be planted where no other branch of evangelistic work is possible. They are founded on a need which is universal, and felt by all. Every human being is sometimes ill, and, when not ill himself, is often anx-

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* Carnegie Hall, April 30.

ious on account of the illness of some relative or friend. The doctor, therefore, has immediate and welcome access to vast numbers who neither wish, nor will have, any intercourse with other missionaries. From the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes of China, or opens a hospital in any of the cities of heathendom or Islam, he is besieged by applicants for his healing skill. The most bigoted Mohammedan mollah or fakir will kiss his hand, and beseech him in tones which recall the plaintive appeals of the blind, the lame, the paralyzed, and of the fathers and mothers of the dying and the dead, to Christ Himself. Often those who have for their lifetime scoffed at Christ, and spit upon His followers, will beg, in the name and for the sake of Jesus, that the doctor would take pity on them, or their father, or mother, or child. Men and women who have never heard of the Gospel will prostrate themselves, and crawl the length of the room, to seize and kiss the feet of the doctor, to move him to pity their misery. A doctor may live in security among robbers and thugs. He can visit districts closed to all others. He is called to the inmost recesses of the harem and the zenana. He is a welcome guest in the house of Jewish rabbis, of Mohammedan *ulema,* of Hindu and Buddhist priests. He is regarded as a guardian angel by the poor, and he stands as an equal before rulers and kings.

2. Medical missions are permanent agencies of evangelism. Were the offices of the doctor merely a bribe to induce men to listen to the gospel they would soon lose their power to draw men to Christ. We believe them to be a necessary outcome of that humanity which Christ taught and lived. The ministry of healing is itself Christlike. In proportion to its simplicity will it best serve its higher purposes and prepare its beneficiaries for its healing of the soul. Long after the work of preaching, printing, teaching, and civilizing has been firmly established, medical work should be continued as a missionary agency. In many instances its form may advantageously be changed. Instead of being pushed through the country by foreign doctors, schools of medicine may better be established, by means of which native men and women may be trained to carry forward the good work. Model hospitals and dispensaries are required to make possible the ripest results of modern science, and to give opportunity for prolonged instruction, both in medical treatment and in medical evangelism. It will be many years, centuries perhaps, ere such agencies as these will cease to be required in connection with missionary work.

3. Medical missions are the only efficient opponents of the quackery which is intimately associated with religious superstition. Those living in Christian lands can have little conception of the extent and power of quackery in the unevangelized world. Among the lower types of humanity in Africa, Polynesia, and aboriginal America, religion is quackery. The abject fear of the unknown on the side of the people, and the devilish cunning and malice of the sorcerers and the medicine men or witch doctors on the other, have given to the latter an incredible power for evil. The people believe that woods, fountains, caves, rivers, are inhabited by malignant spirits or the ghosts

of dead men. They believe that disease is produced by such spirits, and that wizards and witches have the power to afflict their victims with all sorts of complaints. The witch doctors diligently foster these superstitions, and pretend to be able to find out by their incantations who the wizards and witches are. If the witch doctor can not exorcise the sick person, the friends usually torture and kill the alleged wizard or witch.

Such somber beliefs beget a contempt for human life and for suffering. In proportion to the rank and power of the afflicted parties is the number of victims sacrificed to promote recovery, or to revenge death, or to provide for the repose of the dead. Human beings, sometimes by the hundred, are hacked to pieces, poisoned, drowned, burned, or buried alive, during the sickness, or at the burial of a chief. This compound of medical and spiritual quackery destroys the sentiment of human brotherhood, annihilates sympathy for suffering, prevents the sick man and his friends from attributing disease to its true causes and seeking rational means of relief. By fostering suspicion, cruelty, and revenge, it develops the worst qualities of the soul and urges it more and more into the path of sin.

Medical missions break the power and destroy the prestige of the medicine-men and witch-doctors. They teach the true nature of disease and death, and their independence of the malignant spirits which are supposed to be their cause. They urge the use of the means which God has given to men to cure the one and ward off the other. The *modus medendi* of drugs can often be understood by the simplest heathen. They can see and partially understand a surgical operation. When they have once grasped the idea that their witch-doctors are a fraud, they disbelieve in the demons which they had invoked. The rustling of a leaf no longer suggests a prowling devil. The echoes of a cavern or the flight of bats scared by the torch are no more attributed to malign spirits. Darkness is no more peopled by ghosts and apparitions. The tenderness of the missionary doctor and nurse in caring for the sick, enhances the value of human life, and teaches sympathy with suffering. Thus, through beneficence to the body, the doctor undermines the quackery which has so long crushed the soul, and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sin. The missionary's surgical operations restore sight to the blind, hearing to the deaf, make the lame to walk, and repair all sorts of injuries. The power which works such wonders seems little short of miraculous to those accustomed to the crudities and cruelties of the native charlatans.

4. Medical work is peculiarly adapted to missions in Muslim lands. The intense fanaticism of Mohammedan men makes direct evangelism well-nigh impossible. Street preaching is wholly out of the question. The death penalty always impends over a convert from Islam. The mere fact that a Muslim is reading the Scriptures, or conferring with a Christian, exposes him to most serious peril. But Muslims sicken and suffer pain like other men. And, notwithstanding the fatalism which leads them to attribute disease to direct divine appointment, they have a traditional respect for doctors. The Arabians of Spain and Africa were once the chief depositaries of medical learning and

skill. Their doctors bore the honorable title of *hakim* (wise man). The record of their practice has come down in the works of Er-Razi, Ibn-Sina, and many others. It is true that the ancient skill is lost. The native *hakim* is an arrant quack. But when a true *hakim* appears, armed with all the wonderful appliances of modern science and art, Mohammedans are ready to concede to him the honor which belonged to their illustrious ancestors. The missionary physician is a privileged person among them, and when his healing work is done, he can fearlessly explain to them the person and doctrines of Christ.

Mohammedan women are no less fanatical and far more difficult of access than men. Medical missions, however, have broken down this barrier. Under the stress of pain and danger the doctor is called, or the sick woman comes to him, and so hears the gospel of Christ. Nothing is more encouraging in all our labors than the eagerness with which Mohammedan and Druze men and women listen to the story of Christ from the lips of the doctors in our mission hospitals and dispensaries.

5. All the influence of medical work should be diligently utilized for the winning of souls to Christ. We have before said, and now reiterate, that the ministry of healing has a motive and an end in itself, and that, to be effective as an evangelistic agency, it must be given as a brotherly service, unencumbered by any conditions as to religious teaching, even as Christ rendered it. But the ministry of healing has also a motive and an end above itself, which raises it to the highest plane of Christian service. This motive and end are the saving of the soul from sin and death. There is a peculiar appropriateness in the association of bodily and spiritual healing. During sickness the soul is usually open to conviction of sin, and, after the restoration to health, often strongly moved by gratitude to God. The physician who has given his knowledge and strength to the sick man has a special right to speak to him on the state of his soul, and the patient will listen to him with a confidence and affection which he can have for no other man. If the doctor is filled with love for souls, and has the gift of utterance, he can never fail for illustrations to enforce his appeal. And if he have the gift of healing, but not of teaching or exhortation, his brother missionary stands upon the vantage ground won by the doctor's skill and devotion, from which to reach and capture the healed man for Christ.

REV. WILLIAM E. COUSINS, *Missionary, London Missionary Society, Madagascar.*

I went out to Madagascar in the year 1862, and among my companions in that first voyage was the man who was honored of God to be the father of medical missionary work in the island, Dr. Andrew Davidson.

Soon after his arrival, he successfully performed an operation for cataract, and a woman who had long been blind received her sight. Then there was great talk throughout the city. A few days after, Dr. Davidson heard a commotion outside his house, and, going out onto the veranda, he found a long palanquin covered up with a sheet, and under that sheet was the body of a dead man. The friends had brought this corpse, and they said: "You can give sight to the blind; surely you can raise the dead, too." They had to learn that there were limits to the skill of even a European doctor.

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* Central Presbyterian Church, April 30.

After the first French war, the officers who came to Madagascar to represent the republic, took a leaf out of the missionary's book and copied our methods. They appointed what I may describe as political medical missionaries. That is, they placed French doctors in certain places to attend the people gratuitously. These men showed great skill and great kindness; they were placed there to win the good-will of the natives and make them more inclined to accept the rule of France. The appointment of these doctors is a testimony to the value of medical missions as an agency for winning good-will.

No mission can be considered fully equipped that has not its medical branch. But in more remote places, where a missionary from the very necessity of the case is far removed from his fellows, then even a little medical knowledge is not to be despised. Where a missionary is likely to be isolated he should have some opportunity of getting a little insight into medical work before leaving for the mission field.

Miss Grace N. Kimball, M.D., *Former Missionary, American Board of Commissioners for Foreign Missions, Turkey.**

Let us consider what we, as workers at home, are to expect of our medical missionaries; what we are to consider that work to be to which we send them, and what we are to expect of them as the output of their endeavor in foreign lands. In order to give point to what I will say, I should like just to give you the gross statistics in a rude way of our medical missionary work.

There are in the world something over 5,000 Protestant mission stations. There are in each station an average, I presume, of at least 200,000 people, to whom that mission station must minister in all things spiritual and in all things medical as well. Great Britain and America have sent into the foreign missionary field, and I presume most of the medical missionaries are from Great Britain and from America, 650 medical missionaries. Six hundred and fifty medical missionaries are scattered among 5,000 mission stations. That gives you the amount of work which the medical missionary is expected to do. I do not want you to think that they have little or nothing to do.

Now what are we to expect of our medical missionaries, and what is the medical missionary to look for, too, as his or her legitimate work? In the mission, on general principles, the medical missionary is expected to use all the powers of mind or body and soul and all the skill that he may possess for the physical benefit, first, as physician, of all who require his or her services. Now, I say this, and many of you perhaps will object to my emphasis on the physical. St. Paul tells us to wait upon the ministry unto which we were called, and I believe that there is a mischievous and a fallacious tendency toward the feeling that a medical man or woman abroad is something very different from a medical man or a medical woman at home. I wish to contend against that. A Christian physician is a Christian physician the world over, and stands in the same relation to his patients at home that he does abroad, and abroad that he does at home. His first duty is to be as good a physician as he can be; to maintain his power to the highest degree of which he is capable, and to use his skill with single-heartedness for the benefit of the physical welfare of his patients.

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* Madison Avenue Reformed Church, April 24.

Now, why may not a medical missionary be both an evangelist and a medical person? Because, in the first place, we can not serve two masters. The medical profession is, I believe, more exacting than any profession that men or women take up. It is a profession that is regulated by no set hours, by no set times, by no previously estimated outlay of energy or of exertion. The physician knows not how many nights he will be kept up continuously. The physician knows not at what moment, when he is tired and exhausted, the most necessary and urgent case will demand his skill. It demands the best he can give, and it should have that best, or humanity suffers.

Again, the physician carries continually, even in days of quiet, ordinary practice, the responsibility for human life—the life that God has created and that God bids us perpetuate on the earth. The work itself of a skillful physician is continually preaching. He need not open his Bible to chapter and verse. He need not use spiritual language. To every one of his patients to whom he comes with loving sympathy and with skillful power he brings the message of the love of God. Does not your Christian physician here at home, when he comes into your chamber of sickness, bring both spiritual and mental consolation as well as medical? Does not the Christian physician everywhere bring that power of the love of Christ into your room? And much more abroad, among non-Christian peoples, the physician preaches without opening his lips. The love of Christ, which impels men and women to leave comfortable homes and occupations and to endure the hardships of the missionary medical life, is certainly preached through these deeds more loudly than by words. So that I would earnestly, with careful thought and with some experience, deprecate the tendency which exists to call upon our medical missionaries to be both physicians and formally designated evangelists.

Now to whom does the medical missionary bring succor? In the first place—and with many of our boards, I take it this was the origin of our medical missions—the medical missionary has upon his hands the care of his fellow-missionaries. A great responsibility is his, and especially is this true of those medical missionaries, and they are not few, who minister in this capacity, not to one station, but to several, often separated by distance and by tedious journeys. His is the duty of keeping all these workers whom we send abroad in the best physical condition for the work which they have to do. I would again protest against asking our ordained missionaries to take a course of medical lectures before they go to their station, that we, as supporting churches at home, may imagine we are equipping the station on its medical side. We are not. It is not an adequate equipment. It is a very inadequate, and at times, a very dangerous, equipment. A man who has studied theology, who is giving his heart and his soul to his evangelistic work, to the work of the ministry, can not rightly be

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called upon to add to the burden of his cares that of the medical care of his own family and the other families in the station.

Many fields exist where more than one society is engaged in labor. The question often comes up, what shall be done? Here is one missionary society equipped with a medical missionary. By the side of it another is working which is not equipped with a medical missionary. What is the relation there? I think the relation can always be solved, and solved most easily in this way: I think the churches at home who are sending abroad missionaries to stations where there is no medical missionary, should always put aside, for the use of their missionaries, just as we put aside for repairs of buildings in our appropriations, a sum of money for the medical care of the missionaries, and pay it over to whatever doctor can be found.

Again, and perhaps chiefly in our thoughts, the medical missionary works for all who call upon him in the place where he lives. In a great many of our stations, as you know, there are many Europeans. In many of the stations there are no European physicians. In a great many stations there is an upper class of natives, rich and surrounded by the luxury which wealth brings. Now, it is often a temptation to us at home, and perhaps to our medical missionaries, perhaps to the other missionaries, too, to say: "Now, our duty is not to these people; we are not sent out here for the Europeans, we are not sent out here for the rich natives who have everything; we are sent out here to the poor and dependent native people." I think that is a great mistake, and I am sure many of you think so. I believe that any doctor anywhere has taken upon himself a solemn obligation to attend the call of distress and sickness from whencesoever that call may come, from high or low, and emphatically I believe our medical missionary is under the obligation to attend whomsoever may call upon him. This means a great outlay and a great many problems, as I know right well, because I have been in that position myself where the demands of foreigners in the city made me feel impatient; but I believe that the kingdom of God is advanced by our doing patiently whatsoever is given us to do. So I think wherever that obligation comes up the call exists to induce someone to go out there who wishes the opportunity to practice for money, and not for the love of Christ, that thus the missionary physician may be set free. But by all means attend to every one of God's children who calls upon you.

Then there is another matter which I would like briefly to refer to. We who sit here at home are greatly entertained and think it is a very interesting thing whenever our missionaries go itinerating all over a large area of country, doing an enormous amount of work. I think we need to put on our thinking-caps when we read these stories of the missionary physician itinerating, and think what it means. I have quoted statistics to show you what an enormous amount of work a station medical missionary must do, but when a medical missionary leaves, say, the paltry 200,000 people in his own immediate neighborhood, think what work must be done! It is a very fascinating work. It is very pleasant work to a missionary. But it is above all things exacting. When you have put up 50,000 prescriptions in a year—that is to say, something like 140 prescriptions a day—and if any of you ever put up one, you would not want to put up 140 a day, not to speak of writing them out and making your diagnosis, etc.—you will realize that each day has seen a good day's work. Your missionaries are not loafing out there. But to send them itinerating is a questionable thing. It makes a very good missionary letter, but it is very hard on the missionary. Then, again, it is hard on the people, because where the people are accustomed to the services of a medical man or woman, they want them, and I question very much if the itinerating work is so valuable in the end to the kingdom of God, as the steady, plodding work right in one place. Do work in the area only which you can cover. Do it well, and do it scientifically, get good medical results, and the kingdom of God will get the glory.

I urge those of you who are thinking of the career of a medical missionary, to note that there is no other career more honorable, more necessary, more helpful to the kingdom of God, more fascinating in its carrying out, and I will say, more wearing to mind, and body, and soul than that of the medical missionary. We at home need to remember that if we are going to send medical missionaries at all, we should send them something like ten times as numerously and as well equipped as we are now sending them. Let us think earnestly upon this problem.

REV. JACOB CHAMBERLAIN, M.D., D.D., *Missionary, Reformed Church in America, India.**

Let us read the commission given to medical missionaries from on high: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of God and healing all manner of disease and all manner of sickness, and he called unto him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness, and Jesus said, Freely ye have received, freely give."

This is a sufficient sanction for medical missions. And it confirms our idea that no man and no woman should assume to be a medical missionary without putting the great emphasis on the second word—the missionary. Anyone who goes out as a medical missionary and does not put the emphasis on that second word is a misfit in the missionary ranks. Nor does the carrying out of this idea in any way militate against his reception among the heathen, among the non-Christians with whom he is to mingle, or prevent them from coming to him for medical and surgical aid. More than a third of a century ago, when I first established my little hospital and dispensary in India, the people were invited to come in to receive healing. Each morning at sunrise the doors were open; an assistant sat taking the names of all who entered, with their number, giving them cards, on the back of which was printed a concise statement of Christianity, and then they were allowed to come into the door, and I, sitting at my dispensing table, would call off the numbers as they came in, diagnose the case, prescribe, and have the medicine preparing, while those who had been prescribed for sat on benches to wait. Usually within half an hour or three-quarters of an hour after sunrise, the room would be full. Then the Holy Bible would be taken down, a chapter would be read, telling of the love of our Lord Jesus Christ to a lost world, and He would be presented as the physician who could heal the maladies of the soul. Then, all being asked to remain in a reverent attitude, prayer would be offered, the missionary praying for the direction of God Almighty to the physician in prescribing and to the one who was putting up the medicines, and asking for God's blessing upon those medicines when administered, and for the healing of all those who came for healing; ending with a petition to the Great Physician to heal the maladies of the soul.

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* Carnegie Hall, April 30.

I had occasion to test whether this was distasteful or not to the people. Within a few months there came in three Brahman clerks of the Government office, which was adjacent. They came in for treatment, obtained their tickets, were prescribed for, and sat down to wait for the distribution of the medicine, for no medicines would be given out until after the prayer; but as I knew these young Brahmans to be not their own masters, but obliged to be at their office at a given hour, and the room was not yet at all filled, I said to them: " I will excuse you from waiting to-day for the religious exercises, as I know that you must be at the Government office at the stroke of the clock. You can take your medicines and go." " No, sir," said they; " if you please, we will wait for the prayer." I said, " That is my rule, but I make an exception in your case, because I know you may be in great haste to go." " No, sir, we will wait for the reading and the prayer, because after your prayer to your God who sent you here to heal us, we believe that these medicines will have a much greater effect upon us, and though we be not of your religion, we do believe that your prayers are heard, and we will wait for the reading of the Scripture and the prayer."

Not long after that a very touching incident occurred, which I may refer to briefly, to show still further the attitude of the Hindu mind in that respect. I had to perform an operation, a very delicate and dangerous operation, upon the daughter of a Brahman. He had been there through the operation, and it seemed to be perfectly successful. The father decided in his own mind at once that that operation had saved his daughter's life; and when she had recovered from the chloroform, and was sitting resting by his side, he turned to me to render thanks, and to my surprise and consternation he threw himself prostrate upon the floor, clasped my ankles in his arms, and kissed my feet. " No, no," I said; " that can only be done to God; that is the highest worship; you must not do that to a human being;" and I struggled to get away. He looked at me and said: " Oh, sir! No man could do what you have done for my daughter unless God helped him, and if God has sent His healing mercy through you to me, let the worship go back through you to Him."

Miss Mary Pierson Eddy, M.D., *Missionary, Presbyterian Church, U. S. A., Syria.*[*]

As far as spiritual results are concerned in our medical work, I am proud to say that mine is medical evangelistic work, and I would not have it otherwise. When I first went out to Syria, the Syrian Mission very generously gave me half a year to study the existing methods of missionary work and to see where Syria lacked, and to see if my work could supply that need. I found in the centers persons well qualified for medical work, so I concluded that my work should be among those for whom no provision is made.

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[*] Madison Avenue Presbyterian Church, April 24.

I take long tours. I go north from Palmyra, among the Syrian fields, among the magnificent olive trees. In one place where my work carries me the ground is never plowed; the Arab chief saying, this is the camping-ground of the medical missionary, and if she came here and found the ground plowed up she would not stay so long with us. We need no guards there. I have no lack of listeners when I speak the Word of God, but I force no one to hear the gospel; they join with us. In the morning what is more natural than that I should step out of my tent and hold a little service, and in the evening that we should have an evening service, and no person goes into our tent but that he has a chance to hear of Jesus Christ, who went about not only preaching the gospel, but healing the sick.

Then I want to speak about fees. After going around to various hospitals, I found that in one place they gave them the bottles and charged for the medicine, and in another they gave them the medicine and charged for the bottles, and in one place a curious bottle was given to the patients. That was in Jerusalem. In Passion Week the Greek Hospital gives bottles, and every bottle has the scene of the Crucifixion on one side and the picture of the Virgin Mary blown in the glass on the other. If that is not combining medicine with religion, I do not know how it could be better done. I thought at first I would try equal fees to all, two cents to each. But that did not work at all. Some came in rags, and some in tags, and some in their best because they thought it would do honor to the foreign doctor; and so I adopted the plan of having one free day and one pay day. Every patient who comes must bring a certificate from the head of his religion—if a Jew, from the rabbi, and so on through the various sects and religions that come to me, saying that they are unable to pay, and then I am willing and glad to offer all I have, whether medicines, instruments, time, strength, all to them. But I am not willing to offer my services to those who are able to pay a large fee, and can go and give it to the doctor whose time is specially for such cases, because mine is pioneer evangelistic medical work, and I must go to the tents and villages beyond, where no medical aid is available. Where patients can pay I have them pay. Where they can not pay in money I accept anything that will go to the support of the patients in the hospital. If they bring wheat, I take it. Last year all our butter was furnished by a dragoman on whom I operated for cataract. That is the way I collect fees when money is not available. One of the fees I once received from a Bedouin sheikh in the desert was a beautiful Arabian mare, but, alas, she died. While she lived she was a great comfort, and I am afraid I did what I should not have done, overworked her in the cause, because this time last year I rode her continuously every day in my itinerating. Not that I moved every day. We must not wear ourselves out in itinerating day by day, in taking long journeys, but I take one station, and if there is a large amount of surgical or medical work to do, I stay there from ten days to three or four weeks; as I always stay at Cæsarea Philippi. As I go around to those centers where I stay, I try to visit one or two of the adjacent villages, and I have very nearly covered all the villages in the Plain of the Jordan.

MISS JESSIE C. WILSON, M.D., *Missionary, Presbyterian Church, U. S. A., Persia.*[*]

I felt very deeply, when I went out in 1890 to Persia, that there should be no separation between the medical work and the evangelistic work. I served there almost eight years, and I have come back with that same thought, that there can be no separation of the two. When I first went out there I was told that when these women gathered around me, fifty, sixty, or even eighty of a morning, they would not sit still quietly and listen, if I opened my dispensary with devotional exercises. "But," I said, "we can try and see what they will do." At first there was a noisy crowd. We had to keep a man inside of the room to keep order. They would all come, of course, expecting to be treated at once. They would want me to feel their pulse all at once. They would want me to give out their medicines to them. Of course, we have heard this afternoon how the medical missionary not only prescribes, but how he must put up his prescription. And I found that those same women, who said that they must go immediately home and attend to their family duties, on being treated would sit there until noon talking with their neighbors, so that time meant nothing to them. I found also that if I opened my dispensary with devotional exercises in the morning, those women could learn to sit quietly, and listen to the singing, and Scripture, and prayer. I am sure that they carried away much good, because afterward they would come and ask me for books that they might carry home with them, not that they could read, but they wished their brothers or husbands to read to them. And so that work went on year after year, and we never opened our dispensary without those exercises. The women would come hurrying in and would say: "Have you sung and read this morning?" If they were late, sometime during the forenoon we would have to stop our work and read to them and sing to them. And in the itinerating also, crowds would gather around us, and we would be able to reach them not only by giving medicines for their bodies, but by telling them something of the Great Physician. We can not separate these two branches of work. They go hand in hand. I would not want to go back to Persia to-day if I did not go back with the Bible as well as with the medicine case.

Qualifications of the Medical Missionary

F. HOWARD TAYLOR, M.D., M.R.C.P., F.R.C.S., B.S., *China Inland Mission.*[†]

We are all one in being determined to follow our Lord Jesus Christ. To the medical missionary this means to heal the sick and to seek to save the lost. He is in no doubt as to which is the more important of the two. Whatever else he is, he is a missionary. It is his meat and drink to lead souls to know his Lord. So, the qualifications for medical missionary service fall under three heads: spiritual, professional, and personal.

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[*] Madison Avenue Reformed Church, April 24. [†] Carnegie Hall, April 30.

1. Of all the fruits of the presence of God the Holy Spirit in a missionary, or in anybody—one stands out pre-eminent: and that is Love. This means supreme devotion to the Saviour, with willingness to go anywhere and do anything for Him, and a great pity for the lost.

To love the heathen is not easy anywhere. But the love of Christ constrains us, and the presence of Christ enables. But to show them love is harder. It is just here that the missionary doctor has the vantage ground.

Imagine a case. A proud, long-robed, Confucian scholar, with erect and graceful carriage, and the most polished manners imaginable, calls to see you. Conversation comes round to the theme of themes. He hears for the first time the grand old story of the life and death of Christ. It seems to him an idle tale. A lever is needed to move him.

But let the same man come when his only son is very ill. The father's face tells its own tale. The physician goes to see the child. Suitable means are used, with a prayer to God for His blessing. In a few hours the exhausted child falls happily asleep: and awakes hungry. Danger is past. The father calls to offer his thanks. What a change in his face! His mind is relieved, his heart grateful and open. Now is the chance for the medical missionary. No one else in the world can speak to his heart as he can. In such a case, as you value the soul of that man do not leave to another the duty of making known Jesus Christ. This man has come to thank you with all his heart. He will not listen to any other, except, perhaps, with well-bred toleration. Then is your time to press him and win!

The first, then, and incomparably the most important qualification for medical missionary service is love; love that can be felt, that practices as well as preaches.

2. To turn now to the professional qualifications for medical missionary service. We all feel that Jesus should have the best, the very best that we can offer Him. Every year the gold-medalists, the first men of their class, ought to be going out to the foreign field. Happy for them if they are! But, may I venture to make a suggestion to the members of the boards? Do not refuse the man who will go, because he is not equal to the man who won't! To students I would say: Give God your best. There will be no other doctor to consult, in most cases. So be as fit as you can, and God will accept and use your best, and make you a blessing.

It is well to remember that special knowledge in certain branches will prove invaluable. A high official came to see me one day, from K'ai-feng-fu, the capital of Ho-nan. His city is, perhaps, the most anti-foreign in China. But note the result of his visit. He was blind in both eyes. One was hopeless, the other had an occluded pupil. After a good deal of prayer, for the risks of failure might be serious, I operated, opening a new pupil for him. Ten days later he went home seeing. He was very grateful, and said, "If you come to our city, stop at an inn outside, and send in your card. I will send a closed carriage for you. The gatekeepers will ask my coachman no questions, you shall be my guest as long as you can stay. And if you want a house, I will rent you one of my own, as long as you like, or sell you one or mortgage to you."

Eye cases and skin diseases are among the most important, as they are among the most frequent in most tropical and sub-tropical countries. Then, again, obstetric cases are, of course, of very great importance; life and death often hang in the balance. And you will thank God if you can save life at such a time. Of course, as a rule, it is only the most critical and complicated cases that come to us at all. All the more need to be thoroughly equipped. For the sake of our fellow-workers, moreover, and ourselves, it is very important to be well up in fevers, especially the protean forms of malaria, and of typhoid; in plague and influenza; also in dysentery, cholera, and the like, and liver troubles. In all these, prevention, it will be remembered, is still more important than cure.

3. The medical missionary must have fair health and be sound in body, to stand the strain of work, which is never light and is often very exacting. He must be agreeable, and fairly easy to get on with; for he will have colleagues, native, perhaps, as well as foreign. He must be both decided and stable as a Christian, or the great adversary will probably shipwreck his life-work. And he must have good judgment, both for his medical and spiritual work; or he may involve himself and his fellow-workers in very serious, or even fatal consequences. In medical work in new cities or districts, great caution is imperative, especially in hostile communities, such as one meets with in many parts of China. What cases to take in and what to refuse; when to operate, and when to decline, are questions of great delicacy and importance.

C. F. HARFORD-BATTERSBY, M.A., M.D., M.R.C.S., L.R.C.P., *Livingstone College, England.*[*]

No mistake can be greater than to suppose that medical mission work can be carried on properly by those who have not given sufficient time to medical study, or who have not given satisfactory evidence that their training has been to good purpose. To send such a one to a responsible medical mission station is to do a grave injustice to the individual so placed, to the people to whom he or she is expected to minister, and to the great cause of Christianity.

When we remember that a medical missionary must practice without the help of the many specialists and consultants who can be referred to at home, and that he may be called upon to train assistants, it will be readily acknowledged that fully trained skill is required for such a post.

I would assert in the most unhesitating manner that the medical missionary must be every inch a missionary. It is the one who can aid the body who will have influence on the souls of the patients, and if there is a dissociation between the medical and the spiritual, the primary idea of the medical missionary is gone. We want, then, as medical missionaries, persons of the deepest spiritual power. There is no need of any elaborate theological training, nor even must the medical missionary necessarily be a great preacher, but experience in the sacred privilege of soul-winning, and the power and knowledge to point clearly the way to everlasting life should be regarded as indispensable. Personally I am strongly opposed to the medical missionary being ordained, for although his primary work will be to evangelize the people, his chief time must be spent in medical and surgical work, and I contend that the missionary doctor ought not to have the responsible charge of a mission station in which he may find himself hampered by pastoral or educational, as well as administrative work, which may prove a serious hindrance to the work he has been sent out to carry on and for which his training has fitted him. It is only too likely that under such circumstances neither the medical nor spiritual work will be properly carried out. In this connection I can not do better than quote the words of William Lockhart, one of the pioneers of medical missions in China, in a book written nearly forty years ago, in which he says:

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[*] Carnegie Hall, April 30.

"I urgently advise that the medical missionary be a layman, for, as a layman, he can do all teaching and preaching that he has opportunity and ability for; but he ought to have no responsibility as a pastor, or he will become distracted from his own line of operation, and thus be less willing to undergo the drudgery of his hospital; and without continuous work and effort there, he can not expect to have a wide influence." This view is so strongly held by the committee of the Church Missionary Society that a resolution has been passed deprecating the taking of holy orders by a medical missionary.

It is obvious, however, that in many cases the medical missionary may need help in order to make full use of the grand evangelistic opportunities which the medical work affords, and which can not be met from the medical staff. In these cases the assistance of a clerical or other evangelistic colleague may be highly prized, and it is a question whether there might not be attached to a medical mission one or more such evangelistic agents, only it is important that it should be recognized that the medical missionary at the head of the mission hospital is not in any way superseded in the control which he would exercise over all departments of the medical mission.

The importance of a few well-manned stations, rather than a number of isolated outposts, is a point in missionary policy which is commonly believed in. In a medical mission it is particularly important. It should, therefore, be taken as an axiom that a properly equipped medical mission should have at least two doctors, in addition to native assistants. It is also most desirable that each hospital should have attached to it not less than two missionary nurses, who have passed through a full nursing curriculum, and who are well fitted, from the missionary standpoint. In the case of native assistants it need hardly be said that every effort should be made to secure Christians who would be able to co-operate heartily in missionary as well as in medical work.

I will give a few instances from my own experience, when I was a medical missionary on the Niger in connection with the Church Missionary Society, to show the influence of this branch of missionary work. My hospital experience was a short one, as frequent attacks of fever prevented any long period of continued medical work, but at the end of two months one of my patients was baptized, as a result of the daily teaching in the hospital ward. The man had been a professed Mohammedan, but a very ignorant one, and the clearness and the confidence with which he declared before men his faith in Christ was all the more remarkable.

Perhaps my most interesting experiences took place on a pioneer journey to Bida, one of the great Mohammedan cities of the Central Sudan, having about 80,000 inhabitants. On the way we stopped at various villages and took occasion to give the gospel message. We did not find, however, as is sometimes supposed, the people eager to hear it. On the contrary, they are, as a rule, far too well satisfied with their own ways to want anything better. My plan, however, was to ask whether there were any sick people, and, when in response to my invitation some of these had been brought, in considerable fear and trembling, and I had cleansed and treated some loathsome sores, I found that the people flocked round and would listen to anything we had to say. In Bida, I was admitted even to treat their chief women, and was welcomed at a time when the feeling of the king and of his princes was anything but favorable to the British. On leaving, I arrived at midnight at the banks of the river where I was to join my canoe in order to return to my station; but at daybreak the following morning a man was brought to me with a swollen arm, the result of a beating received at the hands of a local tax-gatherer. I found that there was an abscess, and at once decided to operate. This I did in the open air before a considerable assembly. Their amazement at the result was untold, and, falling down on their knees, the women particularly raised their hands to heaven in gratitude to the great God for what had been done. Need I say that the incident gave the opportunity for pointing the people to the Great Physician who alone can cure the great malady of sin.

These are the trivial instances compared with the triumphs of medical missions which could be told by those who have greater experience, but they serve to illustrate the large number of ways in which medical mission work opens the door for the gospel.

There is another department of medical work which, though it can not rank in any way with real medical missionary work, is yet of the highest importance. The supply of medical missionaries is unhappily only too small, and in many parts of the world in which missionaries are working there is no possibility of securing qualified medical help for themselves or their families. The conviction has gradually been gaining ground that we have no right to send such missionaries abroad without giving them some sound knowledge of the laws of health and of the simple treatment of common diseases and accidents, and it was this which led me, on my return invalided from the mission field, in connection with other medical men, to found Livingstone College for providing the requisite training. Who can blame a man who in such a case does his best to relieve disease and suffering around him, though he should have no medical qualification? It is, however, of the utmost importance, and this we have fully recognized, that those who have only this elementary training must not call themselves medical missionaries or assume the position of qualified practitioners of medicine, but under these conditions and without any great pretensions a large amount of good is now being done in many different parts of the world.

There remains one further aspect of medical work in its relation to foreign missionary enterprise. Most mission fields are situated in unhealthy climates, or, at least, in parts of the world where the conditions of life are very different from those of the missionary's home. It is, therefore, imperative that attention should be paid to such questions as house accommodation, food, water supply, clothing, habits of life, climatic conditions; all of which have an important bearing upon the usefulness of the missionary. These matters are occupying our special attention at Livingstone College, and we hope that the information which we may be able to collect may be of service to missionaries of all societies in all parts of the mission field.

In the Church Missionary Society the Medical Department has been practically developed since the meeting of the last International Conference. We have now a Medical Committee, which not only deals with the medical missions of the society, but which takes cognizance of all medical matters connected with the society's work. The secretary of this committee is a medical man, Dr. Herbert Lankester, whose whole time is devoted to supervising the medical missions of the society, both on the home and foreign side, and he is chiefly responsible for raising the special fund by which the medical missions are now supported.

Under these circumstances, it is little to be wondered at that the number of medical missionaries has more than trebled since the last Missionary Conference, and that the ordinary expenses of the medical missions are entirely met by a special fund which was expected this year to amount to £12,000. In addition to this, Dr. Lankester acts as the society's physician, and with the assistance of a medical board attends to all questions concerning the health and well-being of the society's missionaries.

Hospitals and Dispensaries

Rev. R. C. Beebe, M.D., *Missionary, Methodist Episcopal Church, China.**

The question naturally arises when medical work in any mission is projected, whether it should be done through a hospital or dispensary, or both. I would say that as soon as possible it should be done through both, and, as a rule, from the beginning. There may be circumstances, however, that make it wise to delay the locating of a hospital. Where there is no previous acquaintance with the city chosen, or its surrounding territory, it is well to study the ground before permanently fixing the site, and this can be done advantageously by renting a place and conducting a dispensary. Nevertheless, to accomplish the most, both evangelically and professionally, there should be a hospital. The dispensary, from a missionary standpoint, is like the street chapel. It has the advantage of a more regular audience and of favor and good-will gained by the medical work. But, as in the case of a street chapel, its audience is constantly changing. Many come but once, and these are liable to get an inadequate idea of the gospel message presented to them. By means of a dispensary, much seed-sowing can be done, and it serves admirably to advertise Christian work; but a hospital is naturally required to complete the medical work begun, and it is in the wards and regular daily services of the hospital that the gospel is made plain. The hospital affords time, under most favorable circumstances, for leading men to Christ.

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* Central Presbyterian Church, April 30.

As a rule, hospitals and dispensaries should be located at large centers. At a large center more people are brought under the influence of the hospital, and patients will come from a wider extent of territory. Influence over the minds of people is affected by locality. The prestige gained by a name and following in a large city is no small factor in the problem, and should not be ignored. Then it is desirable that the physician should be at a point easy of access to all other members of the mission who may be dependent upon him for medical care and attendance. As a rule, also, hospitals should be located where no other medical mission work is conducted. Most mission fields to-day are so inadequately occupied, and there are so many large centers, now destitute, where medical work could be most advantageously conducted, that it would seem unfortunate for any hospital or dispensary to lose the least of its usefulness or its influence by dividing with another hospital the incidental benefits of its work. It is very true that one hospital can not do all the work of a large city and its territory. Neither can all the missionary societies do all the work of evangelizing heathen lands. We can establish only centers of influence throughout the great mass of heathenism until there be a native church that shall continue the work and perpetuate the influence the missionary societies have introduced.

The medical work in whatever form should be started by a mission, with funds from the church. Christianity should have all the credit and influence which the inception of such work exerts, and the enterprise should be free to exert its whole influence for Christ. From this it does not follow that we should not accept help from the natives, but it is better for such help to come later when we have demonstrated the spirit and character of the work. Then it can be received without restrictions either expressed or implied. Win, by good work, willing and cheerful patronage. Support given to a work with a feeling of obligation and a grateful sense of favor received is worth far more than the same support given with a sense of conferring favor.

The question of fees, or whether our work shall be a free charity, is, I think, a question of locality, to be determined by the resources of the people and their attitude toward us and our work. In our desire to reach a condition of self-support, we should be careful not to give ground for the suspicion that our benevolence is not disinterested; and, on the other hand, it is well that patients, when it is possible for them to do so, pay something for the medicine and treatment which they receive. A person too poor to pay a fee for registering can easily be recognized and passed on as a free patient. But most of the common people can pay something, and do so willingly, provided the fee comes within their idea of value received. Relatively high fees should be charged for visits to the homes of the wealthy. It has been my custom to send to such families, when I have been called, a neatly printed folder, setting forth the character of our work and stating my fee, making it plain that in paying this fee they add to our resources for helping the poor. Few hospitals or dispensaries in the United States are entirely self-supporting, and the question very naturally arises whether in the present state of society it is desirable that they should be. The same may be said of hospitals and dispensaries on mission territory.

Medical work has a great advantage in being able to reach both the upper and the lower classes, and while it is true that the larger part of our patronage comes from the humbler ranks, and that the Church is largely recruited from the same classes, we can not neglect the wealthy, who, in other lands, in every age, have furnished to the Church notable examples of piety, influence, and love to fellow-men. We go to all classes alike, with love, and sympathy, and help, and as missionaries and physicians are able to please all, without partiality to any, and in word, deed, and life commend the gospel of our Lord Jesus Christ.

We might be able to do a great deal of good in advancing the gospel with inferior medical work, but we should aim at nothing less than the best professional results possible under the circumstances of our position. The best work secures the best results. Careless, half-hearted work affects both ourselves and our patients unfavorably. All other questions relating to hospitals and dispensaries are subordinate to the one relating to the physician who serves them; for on his character and spirit largely depends the success or failure of the work. It is he more than any other factor who determines the efficiency of a hospital or dispensary. He should learn the language of those among whom he labors, and be able to enter into their thoughts and sympathies. He should be a man of good judgment in dealing with men and problems of mission life. He should be an influence that makes for peace, since he, more than any other man in his little missionary community, comes into intimate relations with his fellow-workers. He should have a thorough professional training and as much hospital experience as possible, before going to the field, for there he can not turn over a patient to some specialist or call in a consultant to help in his extremity. He must have the stamina and ability to meet any emergency and do at least fairly well with his cases. I do not say the best, for in this age of special development no one man is able to afford his patient, in all cases, the best results the medical profession is able to give. And, finally, he should undertake mission work with a definite sense of obligation and consecration, and a clear conception of duty and privilege, so that he will give his life and energies in full surrender to the Lord for joyful service, and show forth in his daily walk among his patients the mind and spirit of his Master, who was the healer of Gennesaret, and who went about doing good.

Since we aim to do the best work the appliances needed for such work should not be wanting in a mission hospital. Anything that increases the usefulness and influence of a medical missionary is a good investment for the society that meets the expense of sending him to the field and maintaining him there.

One matter in this line I consider very important, and that is regularity. It is good for the work as well as for the patients that there be no failure in having the dispensary open every day and the physician there promptly. Such a course will increase the number of patients, and it is due to the suffering poor who come to us for treatment that they be not disappointed. The trouble and expense of coming is no inconsiderable matter to one whose physical and financial resources are at a low ebb. I once heard a prominent surgeon in New York remark that he had built up the largest surgical clinic in this country by always being there at the hour appointed.

It is needless to say that one or two physicians are unable alone to do the work that comes every day to a mission hospital. We must have native assistants. Thus far in the history of missions few medical helpers have been trained outside of mission hospitals, and in China their education is still an important and onerous part of the medical missionaries' duties. These assistants should be Christian, alive to the spirit and purpose of mission work. When imbued with the proper spirit and possessed of the high degrees of intelligence that medical work is able to attract, they are invaluable to the work, and, in fact, are indispensable to the conduct of hospitals and dispensaries. I consider it very desirable that there shall be at least one trained nurse from the home land in connection with every mission hospital. Where there are wards for both men and women, a nurse is indispensable. Her services are required in training native women as helpers in the hospital. In fact, she must do the work of a deaconess also, as she has a field unequaled for religious work. I think there is no more valuable worker to be found on the mission field than an earnest, efficient, trained nurse.

In both hospitals and dispensaries we should utilize every avenue of approach to the soul, and these will vary with the people among whom we labor, and with the character of the individual in charge of the work. It is possible, through the dispensary, to distribute a large number of tracts and portions of Scripture. Every patient should be required to register and pay a small fee, unless he be too poor to do so, and with the ticket supplied him there can be given a copy of one of the Gospels or some tract that in a brief and clear way will convey the gospel message. In this way the hospitals at Nanking circulate every year a great many thousand portions of Scriptures, together with tracts, Christian calendars, etc. Activity on the part of the Mission Press is almost indispensable to this part of the medical work. In the wards, too, various opportunities will arise for presenting the gospel without its being done too obtrusively. In China, where it is the custom to adorn the walls of the houses with pious maxims, appropriate passages of Scripture can be painted on the walls of the wards, words of hope and cheer that will meet the eye of some poor sufferer, or words of conviction that will lead someone to think of the needs of his soul. Many patients in a hospital find time hanging heavily on their hands and are glad to spend a part of it in reading books and tracts.

I have never made it a matter of compulsion, in the hospital under my care, for patients to attend the daily service. But there has been, as a rule, a good part of the patients in attendance. In the chapel of the dispensary, while patients are waiting for the doctor to begin his work, the gospel is presented to those assembled by exposition of Scriptures or a familiar talk. All are obliged to listen, or withdraw. In China, I think it is rare for anyone to object to or resent such methods, which have been very helpful in awakening an interest and making clear the purpose of our work.

It is very desirable that there be, in connection with each hospital, a native preacher of such gifts and graces that he can spend some time each day in conversation with the patients at their bedside. He should be quiet, sympathetic, and possessed of tact and a pleasant manner, so as to be able to gain the confidence of those he meets. A good native can do what the foreign missionary can not do in getting an intimate acquaintance with his countrymen, but the wrong man in such a place is nothing less than a calamity to the work.

An important feature of hospital work is the following up of the interest excited, utilizing the good-will gained, and making the most of the access obtained to the hearts of patients. It would require a larger force than is usually available in a mission to have a sufficient number of workers attached to a hospital to visit all the villages and homes of these patients, water the seed sown, and care for the ripening grain. Yet this is most desirable, and it has been my observation that at this point our work is liable to be most weak. Many hospital patients are from the country districts. They are a quiet, well-disposed class, of stable character, and, as a rule, frugal and thrifty. These are more accessible to gospel influences than are the dwellers in the city, and they make excellent Christians. They live so far removed from the centers of work where the hospital is located that they can not attend services there. The means of grace must be taken to them. This can be done by the itinerating evangelist, and should be done in harmony with a plan of co-operation whereby different sections of a region are cared for by the different societies. To this end a record should be made giving the names and residences of all patients who can be classed as inquirers, the degree of interest manifested by them, and any other item that may be helpful to the evangelist. These facts should then be furnished to the missionary laboring in the district where the patient resides, and the spiritual responsibility turned over to him. Such a plan would increase the efficiency of the hospital many fold as an evangelizing agency, and make it helpful to all the societies working from the same center.

Some have assumed that medical work is valuable only for the opening of a mission station, and that its purpose is served when prejudice is broken down, friends gained, and a church established. They claim that, after there remains no difficulty for the evangelist to get a hearing, medical work should be withdrawn. From this view I think that all those who are well informed will dissent. It is our hope and expectation that the time will come when the home church will not be called upon to conduct hospitals, and dispensaries, and schools, or build churches on mission ground, but that will be when existing mission fields are fully evangelized. As long as hospitals and dispensaries prove an efficient agency in preaching the gospel, and are crowded with people ignorant of the gospel and ready to hear it, missionary societies can not afford to lose this strong arm of help in their operation.

The physician's life, whether in Christian lands or on the mission field, is one of service. He gives of his time, his energies, his sympathies, of his very life that others may be helped into better and happier lives. Happy the man whom the Church puts into a position where he can make the most of his profession, his Christian experience, and the opportunities of his life for the uplifting of mankind; for man's material, physical, and spiritual advancement.

REV. D. W. TORRANCE, M.D., *Missionary, Free Church of Scotland, Palestine.**

I had the pleasure of placing and conducting a medical mission on the shores of the Sea of Galilee, where the first medical missionary trod. I have the honor of having a model missionary hospital, and I also have the honor to labor for a committee who have never refused one request I have made. We have there a hospital with marble floors, an operating-room with every known scientific appliance; and I have a nurse trained at the Royal Infirmary in Edinburgh. You should see the wild Arabs from the desert who come in, and in a day are transformed into little children!

I want to make just a few suggestions to those who are thinking of going out. I want to say, beware of taking too many patients. I have seen medical missionaries not having time to tell the patients to sit down and take off their coats. How can anyone, if he is taking more cases than he can attend to, do good work? If the work is worth doing it is worth doing well. No quack work in medical work.

It has been said that medical missionaries bribe the patients to listen to the gospel. Well, I for one will say there is no bribery in my hospital. There is no compulsion to anyone to sit there and listen to the missionary. They come in and will remain, if you will speak to them as a brother out of a loving heart. If they can pay, they ought to pay, and if they can not pay, why, you can not make them.

Then, again, I would say to the medical missionary who is going out, don't try to do everything yourself. You will find everywhere people who are practicing; go to them, be friendly to them, give them tips; you can, and you will, soon find them your friends, and it is only out of fairness to the other men who are practicing there that you should charge; but I do not call the man a medical missionary who is working in the field for his own pocket. There are some who are doing that.

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* Central Presbyterian Church, April 30.

MRS. IDA FAYE LEVERING, M.D., *Missionary, American Baptist Missionary Union, India.**

If anyone should ask me if my work was self-supporting, I should have to say, No; and when you consider the number of very poor people, the starving millions in India, and the number who get from four to six cents a day, with a family of any number of children, so that the mother and father must both work, and then if that mother is ill they have hardly anything to live on, then you will see that when I am called into their homes, or they come into my hospital, I simply can not charge them fees. And not only that, but I have to feed them, and if there is a little baby, I have to clothe it. There is nothing else to do.

I do charge for my bottles. I charge an anna apiece for bottles, and if they haven't got the money, I say, " You can borrow the money, and when the medicine is gone you bring the bottle back and I will pay you for it." I insist upon having the money for the bottles. But among the wealthy people, the Brahmans and the Sudras, I do charge fees, and I have found it to work very well indeed. A woman will come and ask for treatment and medicine, and when she comes to the hospital, I say she must pay an anna. She may say, " You did not charge that other woman." My answer is, " I am taking that anna from you to help the other woman." If I go to her home I charge her from five rupees up to seventy-five rupees. If they have no money, I simply can not charge them. You could not here. And you learn, after a while, who has the money. A poor Brahman woman came one day and had been treated in the hospital for some time, but I did not charge her, because I knew that her husband was dependent on the Government for a few rupees a month, and he was a Brahman, and bathed and prayed all day, so that he did not have money. But after she had been treated in the hospital she came to me one day and brought me ten rupees, a wonderful fee from a poor woman. And very often women from whom I expect nothing except the anna a day will come to me and bring money after they are cured. But my work is not self-supporting, because I feel that I must do all I can for the very poor who can have no other physician.

In India, you know, the work is only limited by the doctor's strength. If you could work every minute of the twenty-four hours, and then add twenty-four more hours to the day, you could not get through with the work that would come to you to do. I could make my work entirely self-supporting if I had more time and more strength, because there are enough Brahman people in India, or, at least, in Nellore, to keep me busy all the time, and I could charge them and receive enough fees to make the work self-supporting, but I simply can not do it. These are the Lord's poor, and they must be treated.

MISS MAY ELLEN CARLETON, M.D., *Missionary, Methodist Episcopal Church, China.*†

I think Mr. Robert Speer struck a splendid note when he said that the aim of foreign missionaries is to make Christ known to every heathen, and that educational, evangelistic, and medical work are but methods to that end. I know that sometimes the medical work crowds upon one to such an extent that it seems as if we could not do personal evangelistic work, but there is a phase of the work that I want you to help us to remember. If you allow us to be so crowded by our medical work, I want you to remember the result on the medical missionary—our own souls will be starved and warped. What Christian among you would like to delegate to another personal, individual work for Christ?

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* Madison Avenue Reformed Church, April 24. † Carnegie Hall, April 30.

I want to speak also about the carefulness with which our boards should locate hospitals. In Fuchau, in a radius of five miles, there are six mission hospitals, while in that province there are six or more districts in which there is no medical work. Another thing: If any person on the face of the earth ought to be broad minded a physician ought to be. And if we see some woman, or some man, doing so-called medical work, we ought not to oppose that man or that woman. I know of a great many missionaries who are located days away from any physician, and who are doing splendid medical work, and God is blessing them.

FRANK VAN ALLEN, M.D., *Missionary, American Board of Commissioners for Foreign Missions, India.*[*]

I want to speak of one single result of medical missions in South India. I went to India in 1888, and I had not been there long when I needed a new hospital, and, to make a long, long story very short, I have a new hospital. It was erected with money given entirely in India. It is a large two-story building; the foundations are of stone, and the superstructure is of brick rubbed over with white plaster; it has a veranda ten feet wide on all sides; it contains twenty wards, and is a strong, handsome building. The money was given almost entirely by non-Christian Hindus—principally by the native Princes and native merchants of that district and of the village district which adjoins it on the south. Most of the people of India, as everybody knows, are very, very poor, and most of them even in good times have only one meal a day; but of the well-to-do people we were most provident in making the acquaintance. Now, when the natives will go down into their purses to this extent and will give freely to the missionaries you send, it shows more effectively than any words can do what they think of the missionaries.

The building cost $14,000, and as a day's labor in India is worth about twenty cents, and as the building was paid for in cash, it is fair, I think, to say that this building is one which, in the United States, would cost $100,000.

I think the gift of this building to our mission by the non-Christian Hindus is one of the results of the medical missionary work in South India.

This hospital would never have been put up had it not been for three things: First of all, God blessed the work. In the second place, the native people who gave the money are generous and very nice people. In the third place, our missionaries have been working for sixty or seventy years in the Madura district, and their lives have made a very strong impression upon the minds of the people; and the people of that district have gone on drawing closer and closer to the missionaries, and the missionaries closer and closer to them, each seeing the good in the other. All the money for the erection of this hospital, which was given by non-Christian Hindus, was given without any condition of any kind, the title to the hospital stands in the name of the American Board, the Christian religion is being preached in that village, and the Christian atmosphere in that hospital is just as pronounced as it is in any church in New York.

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[*] Carnegie Hall, April 30.

Medical Training of Native Helpers

Edwin Sargood Fry, M.D., *Edinburgh Medical Missionary Society.**

A native agency for medical missions is as important and necessary as for any other department of missionary operations. The examination of the patient and prescribing of medicine are only the two first stages in the process of cure. There must be the preparation and dispensing of drugs; in the hospital there must often be serious operations in which trained help is essential to success. The after treatment and nursing is frequently as important as the operation itself. Probably every medical missionary has felt the necessity of training one or more native helpers to assist in what may be called the routine work which day by day has to be done.

But it is not merely the training of native assistants who shall work under the immediate supervision of the medical missionary that is implied by the term medical native agency. It includes also the systematic training of classes of students. This is sometimes undertaken by the medical missionary individually, sometimes by a college with a regular faculty of medicine. In the former case there is not usually a diploma recognized by Government; in the latter there is. Aintab, Beirut, and Agra are well-known examples of such colleges for natives.

Almost all missions afford conspicuous examples of what may be termed the individual method of training medical helpers.

The question as to the best method and place of training native medical evangelists must naturally be largely determined by the country, the stage of development of the mission, the distance from a suitable medical establishment, and the special needs to be met.

In my opinion there can be little doubt but that in the vast majority of cases the training should take place in the country itself. Both on the ground of expense and probable influence on character and mode of life, it is, I think, a risk to bring natives for training to European or American schools.

In my own former work in Travancore, where we were far from any Government medical school, the plan chosen was to select twelve or fourteen young men. These were chosen from the various districts worked by the mission. The young men chosen were all Church members, and had already proved their earnestness in mission work. They were well grounded in English, so that all their instruction could be carried on in that tongue. The usual routine of daily instruction consisted in clinical work in the hospital; assisting at operations; attendance at systematic lectures, usually three daily, each lasting an hour; study of anatomical diagrams and models, dissection not being very feasible in that part of India. Periodical examinations, both oral and written, were held.

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*Chamber Music Hall, Carnegie Hall, April 25.

The missionary part of the training of these young men was not forgotten. A Bible-class was regularly held. Every day one of the students, in turn with the medical missionary, addressed the assembled patients. On Sundays the students went in pairs to heathen towns and villages, and in this and other ways were encouraged during their whole course to combine spiritual with medical work.

These young men received a small scholarship during their course. The results of this system of training can only be briefly mentioned.

Almost without exception those thus trained have remained in mission employment. Possibly, having no Government diploma, there has been in their case less temptation in this direction than with some. As medical evangelists they have done, and are doing, an incalculable amount of good. They are located in thirteen branch dispensaries and in the Central Hospital. From the latter they receive periodical medical supplies, and to it they can send any specially serious case. Many of them have some beds for in-patients, and can perform operations of some magnitude. The medical missionary visits, from time to time, these branch dispensaries. In all of them the daily preaching of the gospel goes on side by side with the healing of the sick. The blessed influence of the medical mission is thus multiplied tenfold.

Such training as has been described may be taken as typical of the preparation of native medical evangelists for work among the villages. The Agra Medical Missionary Institution may be taken as the type of a much more ambitious preparation. Since 1885 this institution has been affiliated with the Edinburgh Medical Missionary Society, and takes advantage of the instruction given in the Agra Government Medical College. Here there are native professors; and a legal diploma is obtainable at the end of the four years' course. The instruction is all in the native language. During the time it has existed young men from most of the Protestant denominations in India have been accepted as students, going back to work with the mission which has sent them in. It is not an expensive course, and £10 a year, or £40 in all, is sufficient to maintain each student.

One other institution in India like Agra, interdenominational in character, is called the North India School of Medicine for Christian Women, and is intended to train women doctors, nurses, and pharmacist assistants. It is placed at Lodiana, and is now in its sixth year of work.

REV. MOSES CLARK WHITE, M.D., *Yale University, former Missionary Methodist Episcopal Church, China.**

I wish to say a word in regard to the opinion that it is somewhat dangerous to bring natives to this country for education. I know a young lady whose grandfather was a military officer at Fuchau; her father a distinguished and successful preacher of the gospel. She was baptized in infancy, and at the age of about sixteen, after taking a course of education in a mission school at Fuchau, came to this country, studied three years in Ohio, then two years in the Woman's College in Philadelphia. Then she was three months under my care and instruction during the summer, and afterward went back to China for a couple of years, then came back to this country and spent three years more in getting a medical education, two of her vacations being spent in my care.

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*Chamber Music Hall, Carnegie Hall, April 25.

Now, this girl was an eminently devoted Christian. While in Ohio, three or four of her college classmates, young ladies, were converted through her instrumentality. I have been connected with medical education for thirty-three years, and have had some very fine scholars under my instruction, but I will say that this Chinese girl was as good a scholar as any of them. She has gone back to Fuchau, and there has charge of a hospital in the city. She spends most of her mornings at the Women's Hospital in the southern part of the city, teaching women the elements of medical education; and although for years that hospital has had two or three Americans as instructors, not one of them can get up the enthusiasm among the native girls and women in regard to medical education that this Chinese girl does. I simply say that it is possible for a girl to come here for study and remain a devoted, earnest Christian. I do believe, especially as to such a country as China, where there is no opportunity for dissection, that the students would do better to come to this country. And I do not believe it is possible to carry on proper medical schools in China without some native teachers educated in foreign lands, because neither women nor men who go from this country to China can learn for many years to use that language in a way to convey instruction, as native Chinese educated in this country can.

Miss Mary E. Bryan, M.D., *Missionary, Methodist Episcopal Church, India.*[*]

Is it wise to bring native women to this country for medical education?

Very few of our native women in India are prepared to come to this country. There are great difficulties here. First, the language. They can not attend the lectures unless they know the English language. Again, the climate, which is very changeable, is an obstacle. Furthermore, we do not think it wise to ask our churches to burden themselves with the expense of bringing to this country native women and paying their expenses in college and otherwise, while the work of educating them can be done far better in their own country.

Then, too, there are many things that they teach us in these colleges at home that we have no use for in a foreign country, and many things that they ought to teach us that we do not get. What do our colleges know about tropical diseases? How many of them can furnish us a clinic for small-pox, cholera, the deadly miasma, and malarial fevers, and so on? These things are at the doors of our missionaries the year round. We have better clinics, better opportunities for clinical work in foreign lands than you do in America.

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[*] Madison Avenue Reformed Church, April 24.

How shall we educate these women in the foreign lands? Educate them in their own language. Start medical schools in the great centers, and let these schools be under the supervision of our missionaries. Medical missions have been called clinical Christianity. If we do not put our girls where they receive this Christian instruction along with their medical education, how much can they do? We have a very fine medical school, a Government school, in the city of Agra, India. The opportunities are good. It is under the Dufferin Association. Our girls have been sent there. Eight-tenths of them were girls of our mission schools, because others were not educated up to the required grade. This college teaches medicine and surgery. I had to visit it in an official capacity for my Conference, and I found there a lady in charge, not a Christian, who had no sympathy or love for those native girls, and a number of the instructors were Mohammedan men. Now, if you know anything about Mohammedanism you may see the danger our girls are in when they are placed under the instruction of Mohammedan men in such matters as anatomy, obstetrics, and diseases of women. I have nothing to say against the Dufferin hospitals. This great association has done much to relieve the suffering of humanity in India, but it does not touch the subject dear to the hearts of the Christian people of this country. These girls that we send there are often only one generation from heathenism, and it is very easy to fall. We must establish Christian medical schools so that our girls will not only be taught to use their hands and brains for suffering humanity, but their hearts as well; where they may be brought in contact with the hospital work and in touch with the missionaries in all the hospital work; where the Bible is as truly a textbook as Gray's Anatomy; where the motto of the clinic and the routine of the hospital is "The love of Christ constraineth us."

There is such a school in North India. It is called The North India Medical School for Christian Women. It is supported by various denominations. Each denomination may furnish $250 annually, and for this can have three scholarships at reduced rates. We can have our doctors and our own missionaries on the committees and advisory boards, and as consultants to the hospital. If any of you have ever had the experience that I have had, of treating 8,000 patients a year, with 10,500 visits of patients to the dispensaries, and with 20,000 prescriptions to fill annually, you will deem it a blessing that there is a school for training druggists, nurses, and doctors.

We are not going to stay in the foreign fields always. We are there only temporarily, to prepare the people, to train them to build up the work that will last long beyond the time that we send our missionaries and our money to foreign countries. Let us build well the foundations. Let us not bring two, three, or a dozen native women to this country to educate them in medicine, but let us establish institutions under Christian missions in which we can educate hundreds of them, not only as doctors, but as nurses and druggists. Let us educate these women to be a blessing to their sisters; not only a blessing to their bodies, but a blessing to their souls as well. For medical missions are a failure if they do not bring the people to Christ.

MRS. S. E. JOHNSON, M.D., *a Native of India.*[*]

The North India School of Medicine has been referred to, for the training of native Christian girls and women as assistants. This is located in the north of the Punjab, in Lodiana.

When Dr. Brown, of the Baptist Mission, first went out from England she found so much difficulty in getting anyone to help her that she felt the first duty was to train native workers to help the medical missionaries, and she founded this school. I think it is not five years since it was started; but now it has forty students. It is still in its infancy. There is no arrangement made to turn out graduates in medicine, but we have succeeded so far that we are raising first-class hospital assistants. They are all Christians; not one of our workers there is anything but a missionary. We require each girl to bring some sort of a recommendation from her missionary society. Most of the students who have so far entered our school have been from missionary schools of different denominations in all parts of India. We require them to pledge their word that after leaving school they will serve so many years as missionary helpers.

We are educating first-class hospital assistants at seven dollars a month. Then, we have another class who are druggists and midwives, and we educate them for about half of that sum. Our nurses take two years' training in the school, at an expense of about three dollars and a half a month. Our hospital assistants take four years, and our druggists take two and one-half to three years of training. All our students have to pass the regular examination at the hands of the Government doctors, so that they are recognized wherever they go all over India.

This is the first school of the kind in India that I know of. It has already begun to bear fruit. I am a native of India. I was educated in this country. Before I came to America I had been working eight years in connection with the United Presbyterian Mission in North India, and then I came to this country and spent over five years here, in educating myself so that I may do more for Christ. And now I have been ten years in this work. I now have a hospital there, with thirty beds. We take from 15,000 to 16,000, sometimes 17,000 cases, in the year, with 140 to 150 indoor cases; and I can not tell you how many operations. That hospital is left under the care of three of my girls, trained in the Lodiana Medical School. One of them is a hospital assistant; one of them is a hospital druggist and a trained midwife; the third is a trained nurse. What I wish to say is, that, although I came to this country for my training, I am not in favor of bringing natives to this country for their education. I know the time is coming, five or six years hence, when this little school in Lodiana will have full recognition at the hands of the English Government. We can then train our own doctors, who will in every instance fulfill every demand made upon them.

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[*] Chamber Music Hall, Carnegie Hall, April 25.

MARY STONE, M.D., *a Native of China.*[*]

The writer is asked to speak on this question from the point of view of a native of China. What scientific knowledge of medicine a few Chinese have acquired has been through the agency of medical missionaries, who, in addition to their practice, ranging annually from thousands to tens of thousands of patients, can scarcely be expected to find time or strength for much in the line of teaching.

A medical missionary not only has the double mission of ministering to the wants of the soul and of the body, but is also confronted with the problem of teaching alone all the different branches of medicine. Not only this. Nothing is convenient for a course of laboratory training in China. In a country where ancestors are worshiped, one does not wonder that dissection is interdicted. The missionary and students fail of the stimulus that regular hours for lectures afford. Then there are but few books translated into the Chinese, and these soon become antiquated. In a country where women are not honored, they are left to suffer untold miseries. In China there are women who would rather disease should run its course than call a man to treat them.

As we can not hope for enough foreign lady missionaries to supply the needs of our women, or to train a sufficient number of Chinese women to be thoroughly qualified physicians, the only solution seems to be to send a number of Chinese women abroad to be educated, making them competent for independent work anywhere in China, even where foreigners can not go. Young women with aptitude for learning, and a fixed purpose to devote their lives to the good of others, might, in this way, not only be qualified to care for the sick and the needy, but the coming in contact with a better, more Christian civilization, would make them broader, and in many ways render them more competent.

To provide the means for any number of Chinese girls to take such a course of study abroad, unless it be regarded as a legitimate field for missionary effort, would require so much that I fear China will need to wait some generations yet for qualified medical women.

It has been asked whether foreign training does not separate such girls from their own people by reason of changed tastes and habits of thought and life. That may very well be, but in conjunction with the most intimate sympathy with the people; even as the pupils trained by the highest Master were instructed to "come out from their midst" and yet to "go into all the world." But do they retain their connection with their own people, so that they are received in more intimate and therefore more effective touch on the lives of the Chinese? A few items of personal experience may be pardoned here. Our reception by our people has been a source of surprise and gratification in more than one respect. Such wonders have not been expected of us that we could have no hope of fulfilling the expectation. But there has generally been a willingness to accept us and our work for what we could make manifest as true worth. We are constantly brought in contact with great numbers of our countrywomen in a professional way, and all classes love to visit us at our home, where we receive them and try in some way to speak a word or suggest an idea that will tell for Christian truth.

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[*] **Madison Avenue Reformed Church, April 24.**

O. R. Avison, M.D., *Missionary, Presbyterian Church in U. S. A., Korea.**

All I can do, or attempt to do, will be just to plead for one thing—that is, for the establishment in every mission country of a well-equipped school for the training of native physicians and nurses. Why should we have it? Why should they not be trained somewhere else, or why should we train them at all? It seems to me that every department of our mission work has been founded with the thought that it was only to be temporary; that ultimately every department of the mission work will have to be taken up and sustained and carried on by the people to whom we are now sent, or else that work is not worth founding at all. If we are to be dependent upon sending out doctors always, then we had better not bother with it at all. But if our work is only temporary, we must look forward to the time when there shall be native physicians. If we are to have native physicians, somebody has to train them. The proper people to train them are the people on the field themselves. But this can not be done until there has been, by the introduction of Christianity, sufficiently strong Christian and benevolent sentiment created in the minds of those people who have the money, or of the Government.

Now, the time will come when Government will provide a medical school in Korea; but if we have to send our natives there to be trained it will simply develop a class of infidel physicians that will be a detriment to our work. Now, it seems to me that we want to be ready to take the opportunity when it comes. I had, when I left Korea, a class of seven young men under training, and I have said to them: " It will not be long until there is a regularly established Government school in this country. Remember this, that if you are faithful, you will be the only men in this country ready to go in and teach in that school." I regard it as my opportunity, and the opportunity of our mission to have a number of young men trained up now, in the day before Government schools are established, so that when these schools are established, the men, and the only men they can get to teach in them, will be Christian doctors. That is what I call looking out for the future, and being ready when it comes.

Where should they be trained? On the spot. In what language? In their own language. Some doctors have said to me: " I would not be bothered taking a man into my hospital who can not talk English." Well, I say, I want to train every man that comes into my school in the Korean language, and then I am willing that while he is studying the Korean language he shall also study English; so that by the time he is ready to graduate he shall understand enough English to be able to read English books, so that he can advance himself, and follow on his course afterward. But if you train them only in the English language you are going to spoil them for living among their own people.

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* Chamber Music Hall, Carnegie Hall, April 25.

JOHN C. BERRY, M.D., Worcester, Mass., *Former Missionary, American Board of Commissioners for Foreign Missions, Japan.*[*]

In addition to the arguments already advanced, I would suggest the following special reasons for medical training on the mission field:

1. The mission hospital, which is required by the medical school for clinical instruction, is always necessary for the best work of the missionary physician. The medical missionary and his hospital staff, every member of which should be a Christian, naturally become identified with all the organized humanitarian activities of the young Christian community, and these are best conducted from the hospital, as a center. The benefits arising from the presence of intelligent Christian physicians on the mission field are appreciated by no class of people more than by native pastors and evangelists. Their own and their people's moral support and co-operation in the interests of the school are, therefore, assured.

2. The establishing of a medical school on the mission field encourages the broad interests of Christian education.

People everywhere, Christian or non-Christian, honor knowledge that can conquer disease, and the influence of a medical school in recommending to the public the advantages of Christian education is potent and far-reaching; while by the requirement that the matriculates to the medical school shall possess acquirements equal to the graduates of the higher mission schools, young men outside of Protestant communities who may purpose to become physicians are led to enter the mission schools for preparatory study, thus bringing them under the influence of Christian truth for three to five years. Conversely, if the young men of Christian families who have already studied in our mission schools are obliged to procure their medical training in institutions where medical science is associated with materialism, modern skepticism, and infidelity, the previous work of Christian teachers is largely neutralized, and a distinct loss to Christian work sustained.

3. The help which both the hospital and medical school may be made to afford to the principle of self-support.

The value of a general education, or, indeed, of the Christian Church, may not be sufficiently appreciated by the native people to lead to large self-sacrifice for their support; but to have health restored, or to have a son educated for a useful and remunerative profession, are objects which can be appreciated at once as worth the greatest self-sacrifice. The first step taken, the next, in behalf of the Church, becomes easier. Some of the larger givers for Christian schools and for Church work in Japan, were brought into sympathy with that work through the hospitals and dispensaries.

A medical school or a training-class connected with the mission hospital, therefore, multiplies, through its graduates, the influence and work of the medical missionary; it accomplishes for humanity a mission in harmony with Christ's example and commands; it encourages the broad interests of Christian education in mission schools, deepens a spirit of benevolence in a community, raises up an influential profession whose members will effectively co-operate with Christian pastors and evangelists in the work of the Church; and it encourages a spirit of responsibility for the support of Christian institutions. In every great mission center, therefore, there should be a mission hospital and its class for clinical and didactic training, while in countries where medical schools are already supported by the State, but dominated by skepticism and infidelity, missionary societies should unite and, with the aid of philanthropists, native and foreign, establish a medical school under Christian auspices, second to none in the land, where young men can acquire knowledge of the principles and practice of medicine, from a Christian standpoint, and under the influence of a positive Christian faith.

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[*] Chamber Music Hall, Carnegie Hall, April 25.

In this connection arises the question: Shall we encourage men to go to Europe or America for medical study? To this I would reply, in general, No. In case a man of special promise has had a good preliminary medical training on the mission field, and his Christian character and devotion to the interests of Christian work for his people are pronounced, it may be well to send him to a medical center abroad for post-graduate work, with a view to taking up, on his return, duties in the medical school and hospital.

Another form of medical training was found very useful in Japan at a period when native physicians, already in practice, were desirous of knowing something of our system of medicine.

The plan was to encourage the organizing of companies of physicians at different centers from twenty to fifty miles away from the central station, and to each of these neighborhoods to make monthly visits. At the appointed time these physicians would come together bringing their difficult cases, sometimes numbering two or three hundred, to some hotel or Buddhist temple employed as a dispensary, and to this place I would go, taking with me a hospital assistant and an evangelist. The dispensary service—perhaps consultation service would be a more accurate term—was always begun in the early morning by a religious exercise, following which each case would be presented, together with its history, by the physician having it in charge. A careful physical examination would then follow, made in the presence of the physicians, and a full record of diagnosis and treatment added, together with suggestions for treatment until the next visit. All these records the physicians would take back to their homes, study them at their leisure, and then put the knowledge gained into their daily practice. On returning to the central station, I would frequently take up one or more of the interesting cases seen and discuss their etiology, symptoms, treatment, etc., in a lecture delivered to one of the hospital assistants. This lecture he would copy and send to the secretary of the nearest dispensary organization, when he, in turn, would copy and forward it to the next nearest to him. Thus it would proceed, reaching in its course fifty or more physicians. This form of medical training was very practical, very productive of missionary results, and very helpful, educationally and financially, to the physicians receiving it. Some of them early accepted the Christian faith, and became deacons in the first churches organized. They were soon regarded by the people as the best of the native physicians in the province, and their prosperity brought added strength to those early Christian communities.

The need for the trained nurse goes hand in hand with the need for the trained physician on the mission field.

To enter a home darkened by the shadow of grief and carry the comfort of Christian sympathy is well; but if, with this, the weary and anxious mother can be helped in the nursing of husband or child, all hearts are touched. and the visitor and her message of Christian love are long cherished in grateful remembrance. Such workers, then, like missionary physicians, are double missionaries, carrying the Gospel in one hand and a practical application of its precepts to the needs of humanity in the other. During the late China-Japan War the Crown Prince of Japan was taken ill, and sent to the military hospital at Hiroshima. A Christian and a non-Christian nurse were detailed to care for him. One evening the prince spoke to the nurse on duty, asking her where she was trained. On telling him, he made reply, "I thought as much. Your patience and devotion to duty are proof that you had a Christian training." This led to a conversation concerning the Christian faith, and thus the obscure and humble Christian nurse was given an opportunity to help her future emperor to see something more of the beauty and the glory of that Light which lighteth every man.

Can native women, with their limited education, be made reliable for such work? Yes; not only in the routine work of the ward, but in the gravest emergencies as well.

In the autumn of 1891 a great seismic shock shook Japan, and within a few minutes about ten thousand people lay dead and fifteen thousand wounded. Hurrying forward to the center of the disaster, with a corps of assistants and nurses, we labored most arduously for their relief. On the fourth day of the service an event occurred which severely tested the courage of the nurses and their devotion to duty. I had just performed a surgical operation, and was in the act of picking up an important artery for ligation, when the ominous roar of an approaching earthquake shock was heard. Louder it grew as it rapidly approached, while the large number of patients and their friends in the waiting-room rushed out of doors into the yard for safety. Not a nurse or an assistant, however, moved from their posts of duty, but, bracing themselves to withstand the shock, stood bravely at their task. It requires but the application of Christian truth to the heart, followed by thorough professional training, to make strong characters of any people.

Medical Training for Other Natives than Helpers

A. P. Peck, M.A., M.D., *Dean of the Medical Department, North China College, Tungcho.*[*]

With the establishment of training-classes, which grow into medical schools, there comes, perhaps, the question, Is it worth while to educate a larger number than will be required to keep up the supply of trained help needed by the mission; purposing that they may, perhaps, pass into independent practice and support themselves in their profession as Christian practitioners among their own people? The peculiar conditions of the various countries where our interests lie, will determine largely our attitude. But, broadly speaking, if we recognize and admit the value of the medical profession as a social factor in our own civilization, we shall be ready to see the importance of such an element in the infusion of a new life into the effete civilization of the East. To the reflecting mind I trust it will seem to be a religious duty to assist in the formation of such a useful class in the communities where we are trying to build up a Christian civilization.

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[*] Chamber Music Hall, Carnegie Hall, April 25.

Some ten years ago, it was my fortune to travel through the island of Ceylon. Stopping at the famous " buried city " of Anuradhupura as a sight-seer, I was met by the local surgeon in the employ of the British Government, a dignified and intelligent Tamil gentleman. He saw me comfortably attended at the Government rest-house, and kindly guided me through the maze of those wonderful ruins. Upon leaving, he would not allow me to pay anything for the expenses of my stay, and to my protest against this generosity to a total stranger, he made this remarkable reply: " I was educated," said he, " at the American Mission College at Jafna. Personally I owe all that I have attained to the American missionaries, and no one can tell the incalculable good they have done to my people. I very seldom see an American gentleman, and I shall feel very badly if you do not allow me this small tribute in testimony of my gratitude to the Christian people of America." There are many such men and women known to you, in all quarters of the globe, who are ministering to society and indebted to missionary enterprise for their training.

If it be conceded that sometimes, at least, we should educate natives for this work, let us consider when and how. I would say, that when the medical missionary, as a pioneer of a new civilization, can come in touch with the old order, so as to give to the adult generation of practitioners even a little empirical instruction, it will be time and labor well spent.

In regard to the northern part of China, I would say that there is hardly a body that can be called practitioners of medicine. Every scholar is supposed to be a doctor. Some have more reputation than others, some do not care for the business at all; but among the large class who try to make something in this way, it is not by study and fitness, but by a competition of intrigue and deceit. Thus there is a sorry procession of ignorant quacks passing the bedside of every unfortunate who is ill or injured, the speed of their transit being proportioned to the gravity of the case. If the patient be wealthy and seriously ill, there may be several doctors called in a single day, not in mutual consultation, but one after another, and the unfortunate patient is compelled to swallow a series of disgusting compounds, which have as little rational relation to each other as have the unsavory ingredients to the disease. There is no such thing as a medical school, and few, if any, practitioners of medicine who support themselves by their practice alone.

There will always, however, be a younger generation in every mission field, coming up through the schools of the Church, educated in a rational manner. Upon the members of this generation rest the hopes of the future. And so, in speaking of the question, When shall we educate in medicine, I would say, briefly: In youth, after a sound preliminary general education.

The last question is, How shall we educate? Clinical instruction is indispensable to medical education, and it is fortunate that in mission hospitals the material is usually so abundant. It is probably generally impracticable, if not impossible, to teach practical anatomy by dissection of the human body. Even the use of dry bones will, in many communities, like those in China, be open to misconstruction. Some disabilities there must be, but without attempting to speak in detail of many points which might be raised, the one principle which I would present for the guidance of every mission medical school is to have plain, practical teaching, adapted with discrimination and good sense to the status of the people among whom the student was born and must live. The average intelligence of such communities, for instance, as we have in China, is not very high. They can not follow very advanced hygienic teaching, nor appreciate the most scientific practice.

My point is, therefore, that a plain, practical, and somewhat empirical education is the best for the somewhat undeveloped state of society of which I speak, teaching the best uses of the imperfect equipment, the rude surroundings which they must have. So my recommendation is rather for what we would now call an old-fashioned education for our medical students. I would have considerable attention given to practical pharmacology. The materia medica of every land should be studied by scientific methods, and medical students should be shown how the resources of a country, in its flora, are made useless or damaged by not being collected at the proper time, and by improper preparation. This leads to the thought of using on principle the coarser and cheaper forms of drugs. The writer has always practiced buying a large part of his supplies in the shape of crude drugs, and exercising his staff in the simple operations of pharmaceutical preparation, after which their therapeutic uses in varying doses becomes plainer. My point, in brief, is that there are refinements of practice admirable in our splendidly appointed hospitals at home not so generally suitable for mission hospitals.

My argument is, to a certain extent, a plea for incompleteness, not for incompetence. It would be much more agreeable to the writer, perhaps to the hearer, to call for the tribute of civilization's highest and best on the altar of service. But the lowliest service is, perhaps, the best; it implies a self-denial which puts away the newest and most complicated instruments for diagnosis and treatment, and teaches our protégés to accomplish the best they can with the ruder means at command, strong in the faith that with the gradual elevation of these races into a more complex civilization, science will keep the pace.

CHAPTER XXXII

GENERAL PHILANTHROPY OF MISSIONS.

Evangelistic Influence of Philanthropy—Caring for the Famine-stricken—For Orphans—For Child Widows—For the Blind—For Lepers.

Influence of Christian Philanthropy

REV. RICHARD WINSOR, *Missionary, American Board of Commissioners for Foreign Missions, India.**

Four years ago, in the district where I have labored now for almost thirty years, you helped the suffering, and I am going to tell you the result. There are many villages in our district, concerning which we were obliged to say to our native agents: "Into certain villages of the Hindus enter ye not." They were shut, they didn't want the gospel, they didn't want the missionary, they didn't want to know anything about the Christian religion. But when the rain ceased, and the earth did not bring forth her produce, they began to suffer, and they appealed to me. They came to us by the thousand, saying: "If you don't help us now we die." And the money came at this crisis from America and from England, and from Indiana came a load of corn. I called for a number of sacks of that corn, and we sent fifty-three wagons to bring it to the place where I lived, and there my wife and son, and myself, with six of our native agents, fed at one time 3,000 people with the corn sent from America. Some thought the occasion good to take revenge upon those people who had persecuted the Christians, and to let them starve and die; but Paul said: "If thine enemy hunger, feed him," and so we fed those enemies, and this is the result: From those very people—strong, stalwart, high-caste, agricultural people—after we had fed them and carried them through the famine four years ago, forty of the select men of the village walked fourteen miles to our station. They came up on the veranda and said: "We have done wrong; we have come to ask you to forgive us. You have helped us; you have saved us from death, and now we promise that we will do wrong no more."

Work for the Famine-stricken

REV. J. H. LAUGHLIN, *Missionary, Presbyterian Church, U. S. A., China.**

In this work many missionaries have had to engage, and in it many more will doubtless have to engage before "the parched ground shall become a pool." Then, how to do it best, and what results to expect from it, are two natural and important inquiries which suggest themselves.

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* Church of the Strangers, May 1.

I. The proper method of conveying relief to the victims of famine is not to stand on a high place and scatter your handfuls or bagfuls of coin among the jostling beggars below. The proper method is that which pays due regard, first, to inspection, which is to ascertain who are the needy, and the amount of their need; and, second, to the distribution of the aid, which is to see that each needy one receives his due proportion, and in the way that will most promote his own and the public good.

Such inspection involves a careful scrutiny of homes, as well as people. Of homes, because it is an easy thing for such past masters of deceit as heathen are, to make themselves look like famine sufferers. But that home inspection is not easy. It is a going from house to house, prying into corners; a searching behind doors and on the housetops. Sometimes one is blinded by the acrid smoke from the fire of cornstalks or grass around which the wretched family is huddled in a vain effort to keep warm; sometimes one is driven forth by the stench of filth, or of a dead body, sharing the room with the living. For frequently a parent has died, and economy has led to the incasing of the body in a coffin to keep it until the other parent dies. Then one funeral will answer for both. Abject misery is found in nearly every house. Yet, the inspection is essential, for one must make sure that no grain, no donkey, no pig, no chickens, no fat dog stands between the petitioners and starvation. Nor are the people themselves to be passed by without scrutiny. Sometimes their condition indicates that there must be food concealed. Sometimes, alas, they are worse than their surroundings. Clothes they have, but no food; stalks, but no grain. Flesh and strength are gone, life is fast going. Evidently help must be given, and quickly, or death will win the race.

In such inspection of homes and people, it is often quite possible to use native agents. They are often shrewder in detecting hiding-places of food than the foreigner. They know their own people better. Still it is a great satisfaction to the missionary to be able to testify to that which he has seen.

Then comes the second half of his duty, namely, the proper distribution of aid. The funds have, presumably, come to hand; some from the foreign business men and consuls of the coast cities, some from the missionaries, most from the richly blessed lands of the West. In the shape, perhaps, of ingots of silver, they have been loaded on carts, wheelbarrows, or mules, and, guarded by squads of soldiers, conveyed inland to the center of destitution. For fear of robbers, this wealth is not kept an hour longer than necessary in the little room you are inhabiting. It is hurried off five, ten, fifteen miles to a bank, or to several banks. There it is sold for current coin and left on deposit. The relief is then made to reach the impatient hands of the sufferers in one of several ways:

First, by giving checks to village elders, the representatives of the towns and villages which you have previously inspected and found worthy of aid. These men draw the money from the bank; enough, say for a week, at the rate of a penny, or less, a day for each hungry mouth, and then distribute it. But, in most cases, I fear, such men keep back a sufficiently liberal compensation for their own time and labor. This is the chief disadvantage of this plan. Or, secondly, you yourself procure carts and wheelbarrows, and place the cash in the hands of the sufferers without the intervention of go-betweens. For the few, this plan is better; but the extra consumption of time necessarily limits the number of individuals added to the roll.

Or, thirdly, the distributor of relief gives out food, in the shape of rice, millet, wheat, corn, and other grains. A greater quantity of food for the money will in this way reach the hungry, but the missionary's cares and anxieties are increased, as well as the channels of leakage, through the necessity of employing more vehicles, animals, and men.

Or, fourthly, the distributor makes no gratuitous distribution whatever; but organizes relief works, dredging river beds, strengthening their embankments, repairing roads, digging wells, building houses. Then he pays out his funds in compensation for labor. This, of necessity, reduces the number of those aided and increases opportunities for fraud through the multiplication of middlemen. But, on the other hand, the people are not pauperized, and the works are left as a perennial benefit, which, in the way of preventing the recurrence of famine, will probably benefit a far larger number after all.

II. The results of famine relief are of two kinds—unhappy and happy. An unhappy result is the widespread suspicion that the distributor has "squeezed" more or less of the funds passing through his hands. This suspicion is confirmed, if soon after the famine he is seen to be adding lands or buildings to the mission premises. Such a suspicion it is almost impossible to avoid creating, because examples of such acts are kept before the people by the officials, through whose hands no large sum passes and remains large. Nor need they look so far away as even their own officials. A disinterested act of kindness is hard for a heathen to comprehend. Another unhappy result is the impression that missionaries possess, or control untold wealth. They are, therefore, the legitimate prey of hordes of beggars and borrowers. And hence the danger, too, that in the local church they shall be expected to bear the bulk, if not the whole, of the burden of current expenses. A third unhappy result of famine relief is the fastening on to the Church of leeches who only wish to feed on the temporal benefits she can bestow. Helped by the Church through one famine, they will make themselves secure against a future one by a permanent place in the bosom of their benefactor. Fed by the Church for a while, they will sit down to her table for all time.

As to the happy results, the first is, of course, the saving of life. "Only keep up the penny-a-day gift till the harvest, and we shall live"; "Had you not come, I should have been dead long before this"; "Here come the life-saving gods," are remarks which are pleasant to hear. The same singing of the heart is often produced by what one sees. A little boy, emaciated beyond description, clothed in dirty rags, begging from door to door, is picked up unconscious one day and brought to you to be warmed and fed. You make arrangements with your landlord that the boy shall receive each day so many biscuits or so many bowls of gruel. You see gradually returning a healthy color, strength, activity, happiness, life; and you rejoice with a joy almost unspeakable over a life saved by your instrumentality. Such alone were reward sufficient for the toil and privation of the months spent in this service.

A second happy result is an intimate knowledge of the native home-life that could scarcely be obtained in any other way. Native homes, as a rule, are closed to foreign visitors, especially to men. Inspection requires that you penetrate them, that you pass through the " but " into the " ben " of the family. At such a time, this right is freely conceded. Your welcome is expressed not only in words, but in prostrations and genuflections almost endless. The sight of those bare, impoverished dwelling-places; the absence of what we consider necessaries of life; of home-spirit and home-life; the dreariness, wretchedness, hopelessness of it all, fill you with a new measure of gratitude for your own abundance of blessing, with a sympathy for the poor natives that you never felt before, and with a larger comprehension of the honor put upon you by Almighty God when you were singled out for a position of so much possible usefulness.

A third happy result is the opening up of the country to missionary residence and effort; and through them to other foreigners and the various products of a high civilization. Even where treaty and precedent have established the right of the missionary to live, it is easy and common for an unscrupulous community to keep him out of his right. But during and after a famine, when he has manifestly endured indefinite separation from home, unremitting drudgery, exposure to disease, peril of robbers, for the sake of the people, then he is not repelled, but welcomed to remain permanently. He is not only invited but urged, houses being offered freely to rent or sell. And after the missionary, sooner or later, will come the railroad, the telegraph, the postoffice, and all other agencies needed, in God's judgment, to uplift an inert, degraded people. Whatever opens doors in a country like China or Tibet, may well be welcomed as from the hand of God.

A fourth happy result, and the happiest of all, is the saving of souls. The subjects of this blessing are, first, the actual recipients of aid. From the initiation of the work of relief, this class will furnish inquirers after the truth. We naturally suspect them of being moved by hunger for the " loaves and fishes," but it is easy for them to reason from the calamity to its cause—their own sins—and thus time and probation often prove them to be true penitents genuinely converted.

Again, many orphan children, especially in India, have been picked up and carried to the various missions, brought up in the faith, and have turned out well.

Many who received no aid whatever, impressed by the exhibition of disinterested benevolence, seeing in it proof that the Christian Church not only preaches but practices love to one's neighbor, have yielded to the conviction that this is the true Church. Even the heathen knows that genuine religion is " to love the Lord thy God with all thy heart, and thy neighbor as thyself."

And so, as famine proved a mighty blessing to old Jacob's people, it has proved a mighty blessing to the peoples of old India and China.

Rev. L. B. Wolf, M.A., *Principal, Lutheran Mission College, Guntur, India.**

The history of India can not be written without devoting a large chapter to the subject of famine. Christian missions and philanthropic work have ever been joined. The missionary does not need to fight alone an Indian famine; he can only help, though powerfully, the magnificent efforts of a Christian government, such as during the last fifty years has given the most intelligent consideration to the whole question of famine in India.

The causes of famine should be noticed in considering the question of the manner of dealing with the victims. No question has taxed the energies of English statesmen more severely and secured more patient investigation than the causes of famine and the method of averting them or mitigating their horrors. In the first place, when rains fail, when the southwest, or the northwest, or both monsoons fail, as they, alas, too often do, famines become inevitable.

Another cause of famine is found in the density of the population, its character, and rapid increase. Sixty millions of India's population are laborers, depending on the tillage of the soil for daily food. When the farmers can not give them work, through the failure of crops, in a very short time large numbers are reduced to want. Nineteen-twentieths of the people depend on the soil, and any long-continued drought soon swells the ranks of the poor laborers through an influx of the petty farmers and small land-owners. Two continued failures of rain in any region will bring to the verge of starvation millions even of the better class of farmers.

During the last hundred years, the population of India has more than doubled. At the next census, in 1901, it will fall little short of 300,000,000. To feed such a mighty population in good times must tax the resources of the nation, especially when neither the mineral resources nor the industrial enterprises of the country are at all developed.

Another cause for famine is the improvidence of many of the people, and their fondness for running into debt in prosperous times. But the victims of the famine become such through no fault, in the main, of their own; they starve through failure of the rains. India has famine in some part or other of the empire every year; and yet so well does the India Government understand these local distresses and provide for them, that the world at large is hardly informed of their existence.

The means taken by the India Government to limit the ravages of famine is an interesting study. During the last twenty-five years it has opened over 21,000 miles of railway and increased the areas under rice cultivation through irrigation works by over 10,000,000 of acres. Much of this railway system was built for famine-protective purposes; and certainly the latter measure is the most powerful means of warding off famine by increasing the grain supply of the nation.

As soon as famine begins to declare itself in any district the Government sends its servants to the part affected to investigate and report. If it appears that famine is on, test relief works are opened, by which is meant, that men and women are asked to come sometimes as far as twenty-five miles from their homes to do work under Government supervision upon some work of general utility, such as digging wells, opening roads and railroads, or making artificial lakes. As these works are opened simply to test the existence of famine in any area the wages paid are very low indeed, though food and shelter are provided on the spot at very low rates. The wages generally paid are from four to six cents per adult, and from two to three cents for each child. If the people do not come at this rate, it is pretty generally understood that they are not in dire want. If they come, the famine-code rate of wages is soon adopted, which is so carefully drawn up by trained and experienced men that the need of each worker is fully met. In addition to work given, famine kitchens are opened for those unable to work, in which food is prepared for a large class of aged, and infirm, and children. But here caste prejudices intervene and great difficulty is experienced in working these public kitchens. If the food is prepared by a Brahman cook, all classes under the Brahman may eat the food prepared, but at the same time great perplexity arises through the restrictions of caste and custom. In a famine so widespread as the present the resources of Government are taxed to their utmost, and with all their kind offices and splendid provisions hundreds and thousands must fall victims to want. Such misery and woe as that which a famine entails can only be imagined. It is too awful to photograph, too touching to describe, too horrible to contemplate.

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*Church of the Strangers, May 1.

Christian missions have a work to do which, unless they discharge it, will not be done. Let us briefly outline what that work may be. The missionary and the philanthropist can only do a supplemental work. But it is by no means unimportant. The missionaries become the right hand of the Government in distributing food to the people. They are the centers of help and succor to thousands who would not be reached by the Government relief camp or the famine kitchen. They often collect money among rich natives in the centers of wealth, and through their respective boards and home committees. They dispense alms to the infirm and aged, to weak women and little children, in places where no help would come and want would be most acute.

Missionaries have been instrumental, especially under philanthropic societies and missions, in opening orphanages to care for the thousands of helpless and homeless little ones, whose parents may have perished in the famine, or who may have been abandoned because of the widespread want. In this way especially much permanent good can be done, and distress relieved.

There are, furthermore, classes in India, able-bodied men and women, who can not get to the public relief works, who could not work if they reached them, and who must die unless some kind providence send them help through channels which respect their caste prejudices and pity their helplessness. Here the Christian philanthropist finds a wide field for his efforts.

In caring for famine victims with Church funds, the starving poor of the native church should receive the first aid; but the missionary must not be restricted in his work to any class or creed, but must give help to all within his reach who need.

For some good reason God has been permitting such awful ravages among the nations. Perhaps He would break down the barriers that separate men, and bring in the reign of true brotherhood among the kindreds of the earth. The Christian Church and world, every human heart, whether of Jew or Gentile, must respond to India's sad cry.

REV. J. E. ABBOTT, D.D., *Missionary, American Board of Commissioners for Foreign Missions, India.**

Perhaps you may wonder why famines are so terrible in India; why so many are dying when the Government has given a promise that every man, woman, and child shall be saved if they will only come to the camps. There are many reasons. They arise from ignorance, from superstition, and often indeed from self-respect. The farmers, for example, are unwilling to go and become paupers at these camps, and so they strive to live somehow, now on wild fruit, now on roots; but they grow weaker and weaker until the body is unable to do its work. And when it is too late they decide to walk twenty or thirty miles to some camp, and so the family starts, maybe the father, the mother, and the little one, and they drop by the way, and they are abandoned by the way, and the last who come to the camp arrive there too late; food is of no use to them.

But a great opportunity lies in the saving of the children. I received a month ago a cablegram from the mission to which I belong, saying that they are ready to take 2,000 children, if only their support can be guaranteed. I understand the Methodist Mission is also intending to take 2,000 children. And now this is a great opportunity for America. I bear witness, as it is right that I should, to the work that the Government of India is doing. It is the universal testimony of every missionary there whom I have seen that the Government is doing nobly. Her officers at the camp under that scorching sun are showing a noble self-sacrifice, a nobler self-sacrifice than is seen on the battlefields of South Africa. Your missionaries, too, are facing sorrows, and those sorrows to-day are increased a hundredfold unless they have the means to help. How can they preach the gospel to them if they have no money to feed them? As one missionary said when he was out of money, "I can not preach, I can not tell them of the love of Christ." But when he received a hundred dollars, then he said, "Now I am going out and feeding and preaching the gospel of Christ."

If you will be compassionate, there will arise out of the ruins in India something in God's providence that will be for the blessing of that people.

Work for Orphans in Urfa, Turkey

MISS CORINNA SHATTUCK, *Missionary, American Board of Commissioners for Foreign Missions, Turkey.*†

In the city of Urfa, in Turkey, where I found myself at the time of the massacres, there were left us 3,000 orphans. We were very happy when we found besides the money sent us for clothing the people that some were thinking of supporting orphans. The first offer came to us from the Germans, through the deaconesses who have been working many years in Smyrna. Later, offers came from other sources to support orphans in Urfa. A prominent pastor in Germany wrote, saying: "Take for me fifty girls, care for them until I can send someone into the country to care for them, and I will send you the money for them." A month or two later he wrote us to take care of fifty boys on the same terms. As we were picking out the most needy, people wrote also from England and from Scotland, and through the agent of the Red Cross Society of America: "Take for us children and we will send you money to care for them." So, we had a superfluity of children; children in what used to be my kitchen, in my dining-room, in what used to be our stable, children everywhere. But as the summer was near when they could sleep in the court and on the roof, we got along. And we managed to care for them until the Germans came, a year later, and opened homes for their part of the children.

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* Church of the Strangers, May 1. † Church of the Strangers, April 30.

As to the kind of children we took in, there were the children of the pastor, who was killed in the massacre. These were as well trained as children in this land, as neat in their habits, as gentle in their manners. Along with them we had some who were very rough and hard to harmonize with the others. The young man who was in charge of our boys while yet we had the care of the orphans whom the Germans supported and were receiving yet others because we could not do otherwise on account of the distress, often begged me to turn out certain classes of boys because their influence was so poisonous. But I could not help myself. I could not turn them out, I had obligated myself to care for them, and there was nothing to do but to labor for them. And so they were never turned out.

These orphans attend school, and one of the difficulties we have had to contend with was that some of the boys did not wish to go to school. They said they were willing to do anything that was told them, but that they could not learn to read, and it was nonsense for them to go to school. One of them ran away. We took him back and told him that he must not run away from us. Many a time since he has shown his thankfulness. This same boy and others in a similar state of mind have developed beautifully as Christians, though they came from only nominal Christian homes, their fathers and mothers not being really intelligent Christians.

Five hundred orphans are in the German homes, and under our care, supported by English and American funds; of these five hundred only two have died. Is it not a wonderful record? We feel that God is specially caring for these children.

Our orphan boys are being taught trades, all that are over twelve years of age, carpentering and cabinetmaking, shoemaking, weaving. One of them is a bookbinder, he is rather a delicate boy, and does the repairing of the books the children use in the schools. Even in the short days of winter these boys never complain. They always rise in the gray dusk, and half of them go to their trades for three hours before school in the morning, the other half after school, and with all this they get their time for play. They are full of fun and frolic. When I first went out to Turkey someone said to me: "You are going to a land where there are no trees, and where the children do not laugh." As I have listened to the merry laughter of the boys and girls in these orphanages, I have thought of it many times. A land where the children never laugh! There was somewhat of truth in this statement, but it is being falsified among the orphan children.

We give these orphans freely the Bible. But we do nothing in the line of proselyting. We expect every one of them to be a Christian child. We care not what church they shall afterward continue to attend, whether the church be their fathers', who may be Gregorian Armenians or whether it be the Protestant church. Those born of Gregorian Armenian parents attend the church of their own fathers and also our own. Our only desire is that they be faithful servants of our Lord Jesus Christ.

The older boys are eager to study in college. Already we have sent four to college. You would not have us do otherwise, for many of our pastors were cut down, many of our school teachers were cut down, many of our doctors, and other leaders. Who more fitting than these children, to grow up and take the place of those killed in the massacres which made them orphans? As to the oldest girl orphans, already we are being besought to give them in marriage. Do you wish us to? All our days we have worked against those early marriages. Shall we now go against what we have been teaching and give away these girls, fourteen, or fifteen, or sixteen years of age? We say, no. We expect many of these girls to be teachers. They are as eager as the boys are for this. However, neither the boys nor the girls will be educated out of the sphere of common working people. For that reason we are giving the boys trades, while the girls are learning to spin, to make their own garments, to do cooking, and all the things expected of them in their homes later.

The Widows of India

MISS ANSTICE ABBOTT, *Missionary, American Board of Commissioners for Foreign Missions, India.**

The term widow, in every land, is a synonym for sorrow. In Christian lands it suggests tenderest sympathy. In non-Christian lands it is a term of reproach. In no land is it more than in India a term of contempt.

The Hindu Scriptures say but little of the position of widows or of their treatment. In the old Vedic times we know that widows were allowed to remarry. The laws of Manu, which give in one section full directions as to the treatment of women, as also instructions to women in regard to their behavior, deal almost wholly with the relation of husband and wife. The woman is the property of her husband. He is her god and her priest. All her duties are related to him. If he is removed out of her life, she is a stray and ownerless animal.

The origin of the ill-treatment of widows is scarcely known. It is traced to the rise of Brahmanism after Buddhism faded away, and was owing probably to the greed for gain of the priests or of the deceased husband's relatives. However this may be as to the custom of *suttee,* the Brahmanical laws for women have the following incorporated in them: "The wife who commits herself to the flames with her husband's corpse shall equal the goddess Arundhati, and reside in *Swarga* (Heaven). Accompanying her husband she shall reside as many years in *Swarga* as there are hairs on the human body."

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* Church of the Strangers, April 30.

As if this prospect of prolonged bliss was not enough to allure the widow to immolate herself, the consequences of preferring to live are thus stated: "As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in a female form." Many women of exalted minds consented to the sacrifice, considering the joys of *Swarga* preferable, though bought by fire, to the life of the degraded widow. According to tradition some repented when they felt the fire, but their screams and entreaties were soon drowned by the yells of the priests and the clanging of their tocsins. Englishmen who have witnessed some of these fearful sacrifices bear testimony that many a widow was taken against her will; some in an agony of protest. Others had been stupefied by drugs and were unconscious of the fate awaiting them.

In the year 1817, it was found that, on an average, two widows were burned alive every day in Bengal alone. The horror of the English army and of the civilians culminated in a protest against the monstrous crime. Governor after governor had his attention called to it, but until Lord Bentinck came into power as governor-general not one had dared take prohibitory measures. In 1829 Lord Bentinck declared *suttee* illegal, whereupon a protest was sent him by the Brahmans, affirming that "the *suttee* was not only a sacred duty, but an exalted privilege, and denouncing the prohibition as a breach of the promise that there should be no interference with the religious customs of the Hindus, and begging for its restoration." Lord Bentinck refused to rescind the act, but sent it to the Privy Council in England for action. The result was that in 1831 *suttee* became a thing of the past.

But widows remained. One peculiarity of India is a disproportion of widows. Out of about 140,000,000 women, 27,000,000 are widows, of whom 14,000 are less than four years of age. Now a widow, by the mere fact of widowhood, is accursed of the gods. She was someone or something in a former birth that committed a great sin, and is now, as a widow, suffering the penalty for it. According to Hinduism every woman may be one of an endless round of reincarnations of a widow who did not burn herself on her husband's pyre, or she may have been, in some former state, a wife who gave an ugly answer, at some time, to her husband, and who consequently was reborn a pariah dog; the dog may have, one day, eaten the dinner of a Brahman priest, being punished, in turn, by returning to earth as a widow. The woman who comes into the world never knows what she was or what she has done in her former birth. If she had been something good, she would not now be a woman; being a woman, widowhood ever hangs over her as a possible curse, and the first daily prayer of a wife is that she may die before her husband.

According to Manu, "a husband must constantly be revered as a god by a virtuous wife." No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honors her lord, so far is she exalted; for women being weak creatures, and having no share in the *mantras*, are falsehood personified. Manu also says: "Day and night should women be kept by the male members of the family in a state of dependence. The father guards them in childhood; the husband guards them in youth; in old age, the sons guard them. A woman ought never to be in a state of independence." In the *Skanda Purana*, we find: "A husband is to a wife greater than Vishnu. The husband is her god, priest, and religion." Therefore, when her husband dies, the widow finds herself godless, priestless, without religion, accursed. Her touch is pollution. The sight of her is a bad omen. She is not bidden to any festive occasion, and not only that, but if a widow crosses the path of a man before he goes out to his daily duties, he considers himself defiled, and if a Brahman he must take a second bath to purify himself.

Poor, weak, dependent creature! What awaits her now, since she can not ascend in flames to the *Swarga* of her husband? She must first be shorn; the barber is called in haste; but even before he arrives, a lock of her hair must be cut off to lay upon the bier of the dead. The glory of her womanhood has departed, and in lieu of her own body, the hair must be burned, to represent the laying aside of all wifely privileges. Her ornaments are all removed, sometimes forcibly. For the relatives of the deceased husband have been greatly wronged and afflicted by this woman who was his wife, and if they are harsh and cruel in disposition, the earrings are torn from her ears; the bracelets are snatched from the wrists, leaving them scratched and bleeding; even kicks are bestowed with the abuses heaped upon the suffering woman's head. The little jacket which is the pride of the Hindu woman, is taken from her, never to be worn again. Her pretty colored robes of fine muslin or silk must all be given up, and hereafter she can wear but one coarse dress, either white or red.

After her disrobing and despoliation, the widow must pass thirteen days in solitude. The darkness and loneliness is relieved only by the revilings and abuses poured upon the shunned and sorrowing one, by those who pass her door, or who sit by it to bewail the dead and curse the living. The Brahman and high-caste widows have to suffer the most. After the heartrending ceremonies of the thirteen days are over, the widow's life depends on her surroundings. She must go through life without the jacket, without jewels, without money. She may have only one hot meal in the twenty-four hours. She must make long fasts. She can enjoy no privileges of religion now that her husband has gone, but the fasting she can keep up since it is still in connection with him, for she mourns for him, and has, moreover, herself to purify. For who knows what she may be in the next birth? Unless she makes expiation she may be again a widow, or perhaps a jackal, or a snake.

At the time of her marriage, a girl goes to the family of her husband, and thereafter belongs to them. If the husband has no family living at the time of his death, the widow can go back to her own family; she may then lead a comparatively quiet and easy life. Or, if she is not widowed until she has sons old enough to protect her, she may live with a son, and not with the husband's relatives, and, although she must be dependent on her son in his house, she may be an honored woman who really rules the household. Even if she is in the husband's family, if she is old enough to be of service and is obedient and cheerful, she may remain through life with the minimum of the hardships in a widow's life. It is early widowhood that appeals the most strongly for sympathy. Pundit Nuara Vidyasagara, who, in 1855, led the agitation for the remarriage of widows, says in his appeal: "An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, and other female relatives have been deprived of their husbands in infancy." If the husband dies young, the greater the sin of the widow and the more severe her lot must naturally be. She becomes the slave and the drudge of the family. She can be beaten even with a red-hot iron, and there is no redress. Imagine the woe of a pretty little girl-wife, who has been laden with ornaments, to be in a single day thrust aside, a shaven, denuded, polluted creature, subject to the orders of the whole household.

All widowed children are not cruelly treated, but there is not one whose lot can be envied; not one whose lot is not sad enough even without mentioning the sundering of ties of love when the marriage tie is so woefully broken. For although the bride has no choice of a lover, but marries the man the parents have provided for her, there are cases where love, or, at least liking, for each other, grows up between husband and wife. Is it strange that many a widow gives herself to illicit love, since nowhere else in the wide world does she know or receive kindly care? Many a little widow has no option. She has become the property of the male members of the family. But worse than this, priests and their emissaries prowl around to allure the pretty and bright girls to temple service. Some of the great temples, especially in Benares, are called the charnel houses of widows.

The picture grows too dark, we must throw upon it the light that has come to it in latter years; the beams from the "Light of the World." Ever since Christianity came into India there have been widows here and there who have heard the good news and accepted it. In nearly all cases these have been older women who were bereft of kindred or who had larger liberty of action. The widowed children and young women have had far less opportunity even of hearing of love and freedom in Christ.

In the western presidency, Pundita Ramabai was the first to open a home for young Hindu widows where they could be educated. It began and still continues a neutral school; no Christianity is taught directly, but the atmosphere is Christian, and many a young woman there has been intelligent enough to see that the source of all her blessings is worthy to be loved and worshiped, and so she has been baptized a Christian. But the Pundita's great, warm heart has planned larger things. On her farm near Poona, she has a distinctively Christian home, and in it are gathered nearly three hundred widows, most of them child-widows saved from the famine of 1897. This home is a kindergarten, a school, and a place of manual training, with a variety of industries. Pundita Ramabai is doing magnificent work magnificently.

In a smaller way other homes have been opened for widows by missionary ladies. The condition of the widows has always strongly appealed to me, and I had made room in one compound for two or three at a time, as they would come to me, penniless, deserted, ill, or crippled. In every case the love and care which they received was a revelation to them, and nearly every one yielded with joy to her Saviour, to become a new creature in every sense.

The famine of 1897 opened the hearts of God's people, and among the thousands of dollars sent, some were sent to me especially for widows. The will of the Lord went before, and prepared a house. When all was ready, the widows came in, some from the famine district, old and young. Others came from the city, widowed by plague; and soon the house was full of women and their little children. The famine women came filthy, unkempt, ravenous, suspicious, full of evil habits intensified by a year of wandering and severest hardships. They were all of the better caste, some Brahmans, but few of those who came in from the city knew how to read or to sew. Most of them knew nothing whatever except to cook their own food. Lessons in morality, decency, and cleanliness came first, then sewing and the alphabet, with every day and many times a day the lessons of Christ's love and care.

Within three years fifteen of these women have united with the Church and had their children baptized. Three have been remarried to Christian men, one went to a Bible school, another to a teachers' training school, another to be trained as a nurse in a hospital, two went to care for untainted children connected with our leper asylum, and two have died. As these have gone out, others have come in.

Blind Girls in China

MRS. WELLINGTON WHITE, *Former Missionary, Presbyterian Church, U. S. A., China.**

In Canton, twenty years ago, there was not the slightest work being done for the blind.

I can not explain to you what the life of blind girls in China really is. The very evening of the day I landed in China, Mrs. Happer took me to the front veranda, and as we stood there we counted sixteen processions of blind girls as they walked through that street. An old woman with eyes that could see walked in front playing on some kind of a stringed instrument and behind her walked these twelve or fourteen girls, each one with her hands on the shoulders of the one in front of her. They were prettily dressed. Oh, Satan always makes everything so beautiful, their faces were painted, their hair prettily dressed, the garments were pretty, and of course, everything was done to make them beautiful. But when you looked carefully you saw they were stone blind. That old wretch walking in front owned those girls body and soul, and walked the streets of Canton playing on that instrument to call the attention of people to this party of girls, and she left them, one here, and one there, and one somewhere else, wherever they were called in, to a night of immorality. And I said to Mrs. Happer: "What is done for them?" "Nothing," she said.

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* Church of the Strangers, April 30.

Two years after that, God sent Mary Niles to Canton. God used that woman physician to start a home for those blind girls. Thank God I stand here to-day to tell you that the story of twenty years ago can not be repeated so readily in the streets of Canton. In 1891 Dr. Mary Niles was called into a Viceroy's family and there her medical skill made her the means of saving the life of one of the wives of the Viceroy of Canton. And after a while, a servant of the Viceroy came to Dr. Niles and said: "The Viceroy has told me to ask you whether there was anything he could do to help your work." She answered, as quick as a flash, 'Yes, take this little book to the Viceroy and to the high officials and get me some money to start a home for blind girls." The Viceroy's man took that book away, and be it said to the honor of those heathen men who understood the life of a blind girl as you people do not, in just one week's time they sent her one thousand dollars to start her home.

Dr. Mary Niles is using the Braille method in teaching these girls to read and write in Chinese with their own little fingers. So these little girls are printing, you may call it, their own Bibles by embossing on the paper the points of the Braille system. Now you see what is going to be done with those girls. Some of them are being supported by one denomination and some by another in America, and in Germany, and in England.

Where blind children of the rich are received into the Home, it will be safe to let them return to their parents after studying at the school. Then each of the blind girls will carry the gospel of our Lord and Saviour to those heathen homes where possibly none of the missionaries could enter in and tell them about Christ.

One other thing about what is to be done with them. If they do not go back to rich homes—that is, if they have been saved from a life of ill-fame, they will be used by our lady physicians and Bible-women working in the hospital. We have women's wards in the hospital, and they can be used as Bible-women to read the Word of God to the sick women and go from bedside to bedside in the women's hospital.

Murray's System for Teaching Chinese Blind

REV. A. M. CUNNINGHAM, *Missionary, Presbyterian Church, U. S. A., China.**

It may be that the Chinaman's heavily curtained and diminutive eyes may be accounted for by rimless hats, intense sunlight, sandy and windy plains, but as causes which account, at least in part, for the awful prevalence of blindness, we would mention the following: Uncured ophthalmia, smallpox, leprosy, and other loathsome diseases, together with the habit of unrestrained passion and filthiness. We must also add another horrible cause; namely, that of parents ruthlessly putting out the eyes of their own children with the hope that thus deprived of external vision they may have in a fuller measure an internal vision—*i.e.*, power to read the thoughts of other hearts which will enable them to become successful fortune-tellers, and thus bring a little more cash into the family treasury. By day the blind go about from place to place in companies or alone, begging. At night they seek out some roadside niche, or projecting roof, their only shelter. It is a sad fact that among the blind there is an appalling looseness of life, and many, very many sightless girls are taken to fill the brothels. Loss of natural eyesight seems to be followed by a loss of moral vision and sense of social purity.

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* Church of the Strangers, April 30.

Rev. W. H. Murray, of the National Bible Society of Scotland, was located in Peking in 1871. He found the Beggars' Bridge an excellent place for his Bible selling. He even found the blind willing to buy portions of this sacred book. On being asked what good it would do them, they said that they would try and get someone to read it to them. Mr. Murray's heart was full of pity for these poor, wretched people. In 1880, in face of great difficulties he determined to do something for them. He learned from blind little Mina Dudgeon and her governess in the home of Dr. Dudgeon, of Peking, how the blind in England are taught. Mr. Murray adapted the Braille system of embossed dots to the Chinese language. The 408 distinct sounds of the mandarin dialect were numbered. Mr. Murray then represented each of the numerals, 1 to 10, by one of Braille's symbols; by combining these all other numbers are obtained. For instance, to represent the numeral 387, it is only necessary to place the symbols for 3, 8, and 7 in succession. When the deft finger tips are passed over the symbols 3, 8, and 7 in this immediate succession, the ready mind instantly suggests the meaning of the number 387.

It is said that the Chinese find Mr. Murray's system of numbers so surprisingly easy that the most ignorant blind persons acquire the art both of reading and writing fluently in less than three months. Indeed persons who are not blind are learning to read Chinese by exactly the same system.

I would add that I have known different missionaries to employ this system with men and women who could see, but who could not read, and the results were gratifying. Only a few days ago a letter came from a lady missionary of Peking, saying that she had just been using this system with a class of country women. The results seemed to be satisfactory.

Mr. Murray's school of from twenty to thirty has already turned out some good men and women ready for efficient work. I may not here dwell upon the use of this system in teaching vocal and instrumental music and shorthand. The pupils are taught type work for sight printing, type work for blind embossing, to be practical teachers of those who see, tuning, repairing harmoniums, etc.

I know from observation both in the school and of those sent to the Presbyterian Hospital how large a place both Mr. and Mrs. Murray have in the hearts of these poor blind boys and girls.

Among the most satisfactory students who have attracted no little attention among the Chinese Christians and also of the foreigners is Blind Peter. He was taken from a life of begging to become a valued and trusted helper. He received the truth, lived it, talked it, and sang it. He also made the organ tell it in many gospel services.

His sincere Christian life and victorious death both told of the power of God upon him. He knew by heart much of the New Testament and some hundreds of songs, both words and music. Surely the work of rescuing such poor unfortunates is a labor of love which verily reveals the heart of the Master, Jesus Christ.

Mission Work Among Lepers

MR. WELLESLEY C. BAILEY, *Secretary, Mission to Lepers in India and the East, Edinburgh.**

It is a fact that lepers abound in the world in the present day. There is scarcely a country, be it never so small, where the disease is not to be found. Great Britain is, perhaps, as free as any place, and yet even there a few lepers are always to be discovered, if one takes the trouble to look for them. India is said to have half a million lepers, China has probably a like number. In the former country the disease is more evenly distributed than in the latter, being found from the Himalayas to Cape Comorin; in the mountains and in the plains; inland and on the seacoast; in dry, arid regions, as well as in the damp and swampy places, though it must be allowed that the damp regions seem to favor the disease. In China, leprosy is more prevalent in the south and southeast. Japan has two hundred thousand officially registered cases of leprosy, and it is known to abound in the Malay Archipelago, Siam, the Philippines, and also in Korea; so that, speaking of India and the East, we are well within the mark if we place the leper population at one million and a half.

The disease is found to a large extent in Africa and Madagascar; more or less in North and South America; in the West India Islands, and in the Sandwich Islands.

It is now very generally admitted that the leprosy of the present day is the same disease as that of which we read so much in the Word of God, though from the Old Testament records it is quite evident that there was a good deal of confusion in the minds of the people as to what constituted true leprosy, and what did not.

Leprosy is undoubtedly contagious, though not infectious—that is to say, it is conveyed from the diseased to the healthy by actual contact; but at the same time, it can not be highly contagious, for very few of those who have been ministering to lepers have ever contracted the disease, so few indeed, that we may almost say that all workers among lepers are exempt.

The nature of the contact necessary to produce risk, and the manner in which the *bacillus lepra* is received into the system, are matters still hotly debated in the medical world. A very popular mistake about leprosy is that it is hereditary. And yet on this phase of the subject there is perhaps a more general consensus of opinion in the medical and scientific world than upon any other. In the report of the commissioners appointed by the National Leprosy Fund, under the presidency of H. R. H. the Prince of Wales, K. G., we find the following:

"1. No authentic congenital case has ever been put on record, nor was one seen in this country (India). 2. Many instances occur of children being affected while their parents remain perfectly healthy. 3. The percentage of children, the result of leper marriages, who become lepers, is too small to warrant the belief in the hereditary transmission of the disease. 4. The facts obtained from the Orphanage of the Almora Asylum (a home for the untainted children of lepers) disprove the existence of a specific hereditary predisposition. 5. Only five or six per cent. of the children born after manifestation of the disease in the parents, become subsequently affected. The histories of the brothers and sisters of leper parents with a true or false hereditary taint seem to show that little importance can be attached to inheritance in the perpetuation of the disease."

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* Church of the Strangers, May 1.

The great Leprosy Conference in Berlin in October, 1897, gave to the world as their verdict that "leprosy is contagious, but not hereditary." The disease may certainly be regarded as incurable. The Berlin Conference says on this point: "The disease has hitherto resisted all efforts to cure it."

While one can not but acknowledge that, comparatively speaking, a great deal is being done to ameliorate the unhappy lot of the leper, there are yet instances occurring, from time to time, in different parts of the world, which go to show that the unfortunate leper is still treated with as great barbarity as ever he was. For instance, in speaking of China, a missionary tells us: "Many years ago a Mandarin determined to stamp it out, and took the following manner of doing so. He invited all the lepers to a great feast, set fire to the building, and all who escaped the fire perished by the swords of the troops surrounding the building." Within the last few months a terrible story has reached us from one of the missionaries of the Rhenish Missionary Society of the burning alive of at least four lepers in Sumatra. This lady says: "I have told you about my poor leper, Nai Haseja, whom I used to visit regularly. I believe she did trust in the Saviour, though her notions were very confused. She lived alone in a little hut made of bamboo, with straw roof. Her neighbors were very frightened of her and wanted her to go away, but she refused. Last week Brother S. rode past there and saw a terrible sight: the hut and the brushwood burned to the ground, and the bones in the midst. The people were standing around, among them Nai Haseja's son, who was crying, but Brother S. heard a man scolding him because of his tears. 'He ought to be thankful that his mother was now dead.' If they had only done it at night when she was fast asleep she would not have suffered so much, but this was at 5.30 a.m. She was awake, but had not yet left her hut, and her boy told me she had been begging for mercy! I passed by there this afternoon. It is hardly five minutes from here."

We are told by lepers from Nepal, in the Himalayas, that to be a leper there is to incur the death penalty, and in order to avoid this fate, they sometimes flee into British territory. Even in many places where the leper is not allowed to be put to death he is treated with great barbarity. In Japan they are called *"hinim,"* which means "not human." In India they are often driven out of house and home, sometimes being "stoned away" from their villages.

The writer of this paper has himself come across them in different parts of India wandering about without a friend in the world. After they are driven away from their village they will wander away into the jungle, where they build themselves a little mat or reed hut and eke out a terrible existence, living on roots, or on whatever may chance to be thrown to them by passers-by. They will sometimes take up their abode in a cave, or in a hole under some great rock. It must be borne in mind, too, that these pitiable objects are sometimes women, and children of tender years. Sometimes a mother will be hunted from her home with a babe at her breast! And if we remember that in many instances the victims of the disease are absolutely helpless, having lost fingers and toes, or even hands and feet, leaving nothing but useless stumps, which continue to waste and slough, and that the disease will sometimes have robbed them of sight and almost of the power of speech, it will, I think, be allowed that such piteous cases are in themselves the very quintessence of human misery.

Then let us consider that these people are not only without hope of bodily relief, or of having their condition bettered in this life, but that the unknown future upon which they are to enter as soon as they are released from their misery here is without one ray of light, and I think we have at all events established the fact that there is no class in all the world more needing the gospel of Jesus Christ.

Missionary work among lepers naturally falls—like medical mission work—into two grooves, the healing or physical relief groove, and the spiritual groove. Such work has been carried on among lepers for many years. Roman Catholics in olden times were very devoted in their attention to lepers, and in those days all the lazar houses were looked after by priests or nuns. Roman Catholics still have institutions for lepers in different parts of the world.

Among Protestants, the Moravians were probably the first to take up this work as far back as 1819, when they began their noble work at Hemel-en-Aarde, in South Africa. Their first regular missionary was Leitner, who, with his English wife, entered the leper settlement. For six years did Brother Leitner continue his arduous and Christlike work in that terrible abode of living death, a work that resembled in most respects that of Damien; and, like him, he fell at his post, though, happily, not a leper. The Leitners were followed by Brother and Sister Tietze, who remained in the settlement nearly ten years, when Brother Tietze, too, may have been said to have fallen at his post. Next came Brother and Sister Fritsch, who were followed by Brother and Sister Lehman. It was while the Lehmans were in charge that the settlement was moved from Hemel-en-Aarde to Robben Island, in 1846. These devoted laborers were followed in turn by the Stoltzes, Brother Wedeman (who was once for two years without a visit from any of his brethren on the mainland), the Kusters, and Brother John Taylor.

At present, as is pretty generally known, the Moravians have an interesting leper home near Jerusalem, where there are men and women who, for Christ's sake, are in hourly attendance on the suffering inmates of that institution.

In India and China individual missionaries and others have for many years been ministering to lepers as they found opportunity, and have done noble service in this direction. A score of names might be mentioned of missionaries now at work for lepers in connection with some of the great missionary societies.

Miss Reed's pathetic story has sent a thrill of sympathy through the world. How she herself discovered that she had become a victim to the disease; how she turned her back upon her home and all dear to her, and determined to consecrate the rest of her life to her fellow-sufferers, how she took up her abode in a leper settlement in a lonely spot in the Himalayas, and how wonderfully the progress of the disease has, in her case, been stayed, as she believes, in answer to prayer which has ascended from Christians all over the world, are now matters of history.

It remained, however, for the " Mission to Lepers in India and the East " to be the first to enter this field as a society founded wholly and solely for the benefit, physical and spiritual, of lepers. This society was founded in Dublin in the year 1874, and originally aimed at reaching lepers in India only, but as time went on, the work extended to China and Japan, and the title of the society was enlarged accordingly. The society is now at work in fifty-six centers: in India, Burma, Ceylon, China, and Japan, and is about to extend its operations to Korea and Sumatra. It has twenty-four asylums, or homes of its own, fourteen homes for the untainted children of lepers, and aids fifteen other institutions.

It is interdenominational and international in its constitution and in its working. It carries on its work in co-operation with the missionaries of twenty-two different societies, among which are several American and German societies.

The most effective way of reaching lepers has been found to be by gathering the more helpless of them into asylums, and there ministering to their wants, spiritual and temporal, and where this is being done the results are truly marvelous. The writer has recently been making up some statistics of the work for the year 1899, and finds some remarkable facts. Of a total of 1,320 lepers and 188 untainted children of lepers, gathered into nineteen Christian institutions, watched over by missionaries, there are 1,147 professing Christians, of whom 365 have been baptized during the year!

In nineteen other institutions aided by the society, many of which are Government or municipal hospitals or asylums, and in some of which there are only occasional visits from missionaries, the results are very different. Of 1,130 inmates, only 434 are professing Christians, while the baptisms were only thirty for the year. This clearly shows the immense advantage of having such institutions completely under Christian control.

The two main departments in the work of this mission are: (a) That of ministering to those actually afflicted with the disease, and (b) that of saving the as yet untainted children from falling victims to the disease. For the former we can do but little from the physical point of view, at least so far as any hope of cure is concerned; at the same time we can do a great deal to relieve suffering and to improve their general health; and then we have for them the great consolations of the gospel. For them of all people, surely it is sweet music to hear: "Come unto me all ye that labour and are heavy laden, and I will give you rest," or, "Thine eyes shall see the king in his beauty . . . and the inhabitant shall not say, I am sick." But for the latter we have, thank God, a double salvation.

If those children of lepers who are as yet untainted with the disease, can be separated from their leprous relatives, there is every reason to hope that they may be saved. Acting on that idea, the "Mission to Lepers" has for some years been making efforts to save the children. The method adopted is to build, in connection with asylums for lepers, homes for their untainted offspring, and to invite the lepers to give up their children into the charge of the missionaries. This has been carried on now for a considerable time with very marked success. Many of the children thus separated and saved are now in the world doing for themselves; some of them are married and have children of their own. Not only are these children saved from the physical taint of leprosy, but through the grace of God many of them are being saved from a far worse moral taint, and further, this work for children assists largely in putting an end to one of earth's greatest scourges. A third and very important branch of the operations of this society is that of providing religious instruction for the inmates of Government and municipal asylums, where otherwise they would have no opportunity of hearing the gospel.

From every point of view the results of this leper work are most striking. It is a work upon which God seems to have set a special seal. As a class the lepers are easily reached, and as a class they readily respond to the gospel invitation. Many splendid trophies of divine grace have been won from among them. This work has a wonderful effect also upon the surrounding heathen, and influences them in favor of Christianity. To see a European or American lady binding up the sores of a poor leper is an object-lesson not easily forgotten by the heathen.

The results of this work upon the Christian converts, too, are very good, for when they see their missionaries ministering with their own hands to the poor outcast leper, it teaches them a wonderful lesson in self-sacrifice, making them willing to deny themselves for others.

MISS BUDDEN, *Missionary, London Missionary Society, India.**

I have been asked to say a few words in connection with the lepers, because I am in contact with them. I come from Almora, where one of the first asylums of India was opened by Sir Henry Ramsay, and carried on by my father. My father and mother worked among these lepers for many years and I consider it one of the highest privileges to be allowed to carry on the work.

One does not need to work long among heathen people to realize very clearly that the gospel is meant for them, and I do not think I ever realized it so clearly as when I worked among the lepers in the asylum. Leprosy is such a fearful disease. To feel that it must day by day get worse and worse until finally it destroys the life! And it is not only the hopelessness of the disease, it is the hopelessness of everything in this life and the life to come; for the lepers among the heathen have no hope even in the life beyond. If you understand this, you will understand what it is to them to receive the gospel of Christ, and when it dawns on their minds that Jesus came into the world for them; and when the stories are read to them about having pity on the leper; and when they realize that this Christ is still living and pities them and is willing to save them, I assure you the effect upon them is so marvelous that it makes you realize as you never did before that Christ is the Saviour of all the world.

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* Church of the Strangers, May 1.

This knowledge brings not only hope, but it brings love and life to them. I used to have a Bible class once a week for the leper women in our asylum. It was one of the happiest afternoons of the week. Often I have heard those women thank God for having made them lepers, because if they had not been lepers, perhaps they would never have heard of the kingdom of Christ, and certainly they would not have been so willing to receive Him as their Saviour, as after having been cast off by everyone else. And they would say to you: "When we come to the other life, when we see Jesus as He is, we shall not be as we are now, shall we? We shall be like other people, we shall not take these bodies with us into that life beyond." The joy and the hope it brings them is marvelous.

Anything that we do for them is not thrown away even in this life. Their hearts are filled with gratitude. It fills their hearts with a desire to do something for others, and sometimes out of their poverty they try to help others. We have special self-denial work in our mission in Almora, and the lepers themselves express the desire that they could join with the other Christians in this. They have even volunteered to give up a whole day's food that they might join a contribution with ours.

CHAPTER XXXIII

PERMANENT RESULTS IN NATIVE WORKERS

Relations of Native Workers to the Missionary—Training and Development—Colporteurs—Bible-women.

Relations of Native Workers to the Missionary

Rev. H. M. M. Hackett, M.A., D.C.L., *Former Missionary, Church Missionary Society, India.**

In most questions the real difficulty in forming a judgment arises from ignorance, total or partial, of the facts and conditions involved. If these were fully known, the conclusion would be almost self-evident. Let us try, therefore, to present as clearly as possible the facts, conditions, and difficulties of the question of the relation of the native agency to the missionary. Then we may safely leave the solution of the question to take care of itself.

Personal observation and experience enable me to speak with confidence of one mission field in one country of the non-Christian world—the northwestern provinces of the great Indian Empire. This will serve to remind you that no one answer can be complete. The circumstances of one country are quite different from those of another, and even those of the various parts of one single country. How widely separated in India is the man laboring among the more civilized classes, from his brother working among the Bhils, Gonds, and other aboriginal tribes.

The various branches of missionary activity also call into existence a great variety of native agents. There is the evangelistic work with the native catechist or reader, the pastoral work with the native priest or pastor, the educational work with the native teacher and master, the medical work with the native doctor and dresser, the literary department with the native translator and colporteur, and the zenana work with the native Bible-woman, teacher, and visitor. In the present instance we are happily limited to one field, the evangelistic. But it has to be remembered that the relations between the missionary and the native agent are of three different kinds: there is an official, a personal, and a social relationship, and each calls for separate consideration.

Enough has now been said to place before you the wide extent of the subject. It is a point of view sometimes lost sight of, and yet undoubtedly the native agent is the center of all permanent work in every branch of missionary enterprise. Missionaries are few and expensive, native agents are cheaper and more numerous. Missionaries are of necessity too often only birds of passage; they retire, leave the country, and are no more seen. The native agents live and die in their own country. Missionaries are foreigners; the language and modes of thought, the manners and customs of the people, are strange to them. The native agent is speaking his mother tongue, and is at home in the country. Undoubtedly the missionary brings gifts and contributions to the work which are superior to what the native agent has to offer. He has behind him centuries of Christianity and a backing of Christian sympathy and prayer. He has definite and skilled knowledge of Christian doctrine and thought. He ought to possess a high degree of spirituality as brought up from childhood amongst Christians and at the footstool of Christ Himself. And he has powers of organization and authority which peculiarly belong to the Western, and are rarely found in the Eastern character. For the present, at all events, the missionary for the most part initiates, guides, and controls; the native agent obeys and carries on the daily routine of work.

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* Fifth Avenue Presbyterian Church, April 24.

A few words as to the relations actually existing in the mission field between native agents on the one hand, and missionary societies and different types of missionaries on the other, will complete the statement of the problem, and introduce the practical difficulty of the question. It is a common saying amongst experienced missionaries that in the first period the young missionary regards all native Christians as faultless angels. In the next period the idol is shattered, and the native Christian is regarded as wholly and entirely bad, with hardly one redeeming quality. After that, if he is wise, the missionary learns to estimate native Christians at their true value. In that second period, however, which sometimes lasts too long, the native agent is never trusted, always suspected, even despised.

But the fault of some missionaries is quite of the opposite character. Even though not blind to the failings of the native agent, they exalt him far above his station and position in life. They ignore all social and educational conditions, and spoil him by praise and injudicious treatment. They wish no difference to be made between native and European. Some years ago one missionary society made a false move of this kind from which it almost immediately retired. Owing to the pressure brought to bear by well-meaning but unwise persons, it was resolved that all native ordained agents were to have the same allowances as Englishmen in the same position. One only was admitted to that privilege, and he has been laying up money ever since. His expenses do not amount to one-fourth of those of a European; his salary for years has been the same. But there is the very opposite danger upon the other side which also has to be avoided. In another society, because there has been no recognition of a higher class, educated native worker, young men have been kept back from the ministry, and have turned to secular pursuits. They have felt that they could do more for Christ in an honorable position won by their own merit, than as the ill-paid and despised agents of a foreign missionary society. But here again the society is not wholly to blame. The intention of every missionary society is to call into existence and to develop a native ministry supported by the native church itself. The business of the missionary society is to provide and support missionaries to the heathen and non-Christians. The work of the native church must be to sustain its own clergy. But the native church is poor and can not afford to pay sufficient salaries to its ministers, and therefore the society justly hesitates to initiate a scale of payment which the native church could not continue.

The true method of treatment of the native worker is the result of a combination of brotherly love with Christian common-sense; the love which begets sympathy, and the common-sense which refuses to be blinded. In the first place, missionaries should ever try fully to understand the native worker. His ways of thought are different from ours; his opportunities have been far inferior, and his environment has been for the most part the very reverse of helpful. Again, missionaries should constantly bear in mind the actual value of the work of the native and should not be slow to let him have credit for it. It is at times humiliating, as well as painful, to listen to a missionary describing to an interested audience his work, his success, his baptisms, and his converts, but making no allusion to his native helpers and their share in the work. And yet in India, at all events, it is almost always the native catechist who has been the means of bringing in the enquirer. The missionary has then instructed and baptized him, and too often has taken to himself any credit that was to be had. It is right and it is wise that the native assistant should be made to feel that in this matter he is upon a level with the missionary, that both are fellow workers with God. It should be no effort to give the catechist this position, for undoubtedly he is the missionary's right hand and should be treated as such.

However, some difficulties are not so easily removed. Perhaps a catechist has committed some fault, and it is felt that he ought to be punished for it; or a missionary has lost all faith in the sincerity of the catechist. What is to be done? It is usual for the superintending missionary to withhold in such cases the whole or part of salary of the agent. It is difficult quite to justify this mode of procedure. Fining should only be resorted to when the case has been adjudged by the controlling missionary body. And even then the question arises whether it is right or not. If the catechist is an earnest Christian, then by more potent and more Christian means he may be convinced of his error and restored in the spirit of meekness. If he is unworthy, then he clearly ought to be discharged. But this is a point not so easily determined, and most missionaries shrink from the actual dismissal when the case is at all doubtful. If an evangelist were being appointed in the first instance it would be right and proper to be convinced of spirituality of character and earnestness of aim, but no man ought to be summarily dismissed because he does not seem to come up to the standard which ought to control the first appointment.

The training and teaching of catechists forms now an essential part of all missionary work. No lay evangelist should be permanently appointed until he has undergone some course of training. In this connection let me point out the unwisdom of allowing individual missionaries to employ native agents of their own selection upon their own private means or upon money subscribed by their friends. Such cases have been of too frequent occurrence. But for several reasons this special support of catechists is unwise. A missionary being supplied with the necessary funds looks around for a suitable catechist. A wholly satisfactory one is not available, for all the best are already engaged. But the money is there, and must be used, and so it comes to pass that too often an inferior man is employed. It is much better to leave the selection and location of evangelists to the controlling body of missionaries in the field, and to entrust all funds for their support to the society itself.

The social relation of the evangelist to the missionary is a subject of much delicacy and difficulty, and time does not permit of a full discussion. A few words therefore must suffice. It has been seen that in the actual work the evangelist should be treated as a fellow laborer, but socially, a difference undoubtedly has to be made. It is no more right to place a person out of his true social position in India than it is in England, and it is undoubtedly injurious to the best interests of the work. The habits and customs and food of natives are different from those of Europeans, and if they are admitted to social equality, it must either be upon the level of the missionary or of the native. In either case the result can not be satisfactory, but perhaps the worst is where the native is encouraged to imitate the ways of the European. In camp-life and upon itineration, however, it is not only possible, but even right, to approximate more nearly to social equality. But after all the real tie between missionary and native evangelist must be a personal one of mutual trust and confidence. We spoke of the missionary losing faith in the sincerity of the native evangelist and suggested a mode of procedure. But what about the other alternative when the native evangelist loses faith in the sincerity of the missionary? Of that we prefer not to speak except to suggest that it is time for the recall of the missionary. If between the missionary and the native evangelist there exists the bond of mutual love and esteem; if both are united by the tie of faith and devotion to the one Father, the one common Lord and Saviour; if both are animated by a longing desire for the salvation of the souls of men, then the relations between missionary and catechist will always be satisfactory, and difficulties will be unknown.

REV. A. H. EWING, *Missionary, Presbyterian Church, U. S. A., India.**

The relations of native workers to missionaries and the development of leaders stand very close together. Dr. Murdoch, the father of the Christian Literature Society in India, has well said that the test of a mission's work is the character of its native preachers. The great problem, as I understand it, in connection with this subject, is how to make *men* on the foreign field—men who will be able to lead the native church. Absolutely no question of finances and no question of the superior power and executive ability of the foreign missionary should for one instant be allowed to come in between us and this tremendous purpose for which we are sent forth; to make men.

I do not understand how it is possible that the best results even of Christian love, in relation with native preachers and native pastors, can be attained when we are their paymasters, and it is almost impossible, when a man must come from month to month to the missionary to receive his salary, for the missionary to avoid standing to him in the relation of master to servant. Here comes up that tremendous problem of what is to be done with the funds that go from this country. I am profoundly convinced of this fact, that the great problem before mission boards and mission administration is this: How shall we manage so that we may have this financial question out of the way, and get into a new relation to our new native Christians? Then, by the grace of God, which He gives us, and by the incentive which we may be able to give them, we may be able to make men. And the great solution, the one single solution, of this tremendous problem, is that we must throw responsibility upon every individual native helper and upon every teacher of the Gospel. It is only possible to develop men when I have denied my right to interfere in things which I can do better, and have said: "I shall be able to criticise you, but in details you are supreme and I shall not interfere."

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* Fifth Avenue Presbyterian Church, April 24.

The Development of Native Workers

REV. S. H. CHESTER, D.D., *Secretary, Board of Foreign Missions Presbyterian Church (South), U. S.**

Under constraint of the time limit, and also because room will be needed in the volumes to be issued for other phases of the work, I shall confine this paper to the subject of the native ministry in its two branches of evangelists and pastors. When Christ ascended upon high He led captivity captive and gave gifts to men. Among these gifts prominent mention is made of these two. Therefore, wherever Christ gives to missionary labor the material for a church, we may legitimately expect to find included in it the material for evangelists and pastors.

I. Every foreign missionary, whether preacher, teacher, doctor, translator, or writer of books, is essentially an evangelist, the scope of whose work will be measured by his ability to multiply himself by the native evangelists he finds, trains, and guides. In this ability or the lack of it, more than anywhere else, lies the difference between small and great missionaries. I venture to suggest that an erroneous conception, leading to erroneous methods, is revealed in the term generally applied to native agents. In our statistical reports they are all still called "helpers," whereas, excepting the few who are mere personal teachers or interpreters, ought they not to be considered as the main force, with the missionary for their helper?

(*a*) With reference to finding evangelists it may be said that the missionary, provided he wants the kind that Christ wants, and seeks them in the way that Christ would approve, can always find as many of them as Christ wishes him to have at any given time. And here emerges the necessity that the missionary's conception of Christ's kingdom shall be in accord with that which Christ Himself has of it. Christ said: "My kingdom is not of this world." By this He did not mean that it has nothing to do with the governments, the social systems, the modes of life, the civilizations of the world; nor that these are things of no importance. His kingdom is the salt to save the world, the leaven to leaven it through and through, the truth to lighten, and the life to vivify it. In that conception of the kingdom, it seems to me, the missionary will have the first guidance he requires in selecting the native agency through whom the kingdom is to be propagated. Such workers must be, first of all, men spiritually alive, " children of the kingdom," men called out of the world, and yet, because of the Christ-spirit in them, loving the world somewhat as He did, and ready as He was to live and die for its salvation. Then, as further marking them out as those whom Christ wants for evangelists, they must be men having a knowledge of the gospel, the gift of utterance, and spiritual force.

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* Fifth Avenue Presbyterian Church, April 24.

Looking at the matter from our human standpoint, there are other qualities beside these essential ones that would seem to be desirable in an evangelist. High literary culture, social position, any power or means of influence that one possesses, provided it be fully consecrated, will add to his efficiency. But from the Bible standpoint, and taking in the whole situation, there seem to be reasons why it is only in exceptional cases, at least during the missionary stage of the Church's life, that men with these qualities are available. The Apostle, writing on the subject of native agency in the Corinthian church, says: " Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." For this reason, and for others, I am constrained to believe that comparatively few of the native agents needed to-day and chosen of Christ for propagating His Church will be found among the literati of China, the Samurai of Japan, the Yangbans of Korea, the Brahmans of India, or the chief men of any heathen society. In Oriental society, especially, men of that class are usually found to have a marked aversion to every kind of work. Again, in all the Far East the most deadening influence on character is Confucianism, and the most thoroughly Confucianized man is the literary man. To de-Confucianize him will usually require, not only regeneration, but also quite a lengthy period of progressive sanctification. Meanwhile he is likely to persist in his habit of magnifying form over substance, to retain more than is meet of his awful reverence for trifles and his enlightened scorn of weightier matters, and to shrink from the impropriety of ever turning himself loose on a congregation in a full tide of gospel enthusiasm. In other words, as a rule, he will make a poor evangelist.

In Japan the missionaries at first had their chief access to, and gathered the main body of their converts, and hence of necessity most of their evangelists from, the Samurai class. But in my observation of the work there, nothing impressed me so much as the need to-day of a supplementary body of evangelists, drawn from the masses, so as to be in full sympathy with them, free from the class spirit and trained to hard work, to go out in all the country villages where the masses live, and preach to these the simple, old-time gospel.

To the principle announced by Paul in the Scripture quoted above he was himself a notable exception. He was found and called from among the Jewish literati, of whom he was in one sense a typical specimen. And taking the lead from the fishermen apostles he labored more abundantly and more successfully than they all. But in another sense he was not a typical but a very unique specimen of the class to which he belonged. He was one having by nature such a surplus of enthusiasm that Pharisaic formalism could not kill it in him as it had done in the common run of Scribes and Pharisees. Let us hope that among the noble and wise of heathendom to-day some like him may be found to make the great evangelists for which all our native churches are waiting. If the World's Federation of Christian Students shall succeed in finding and developing just a few of these in each great mission land the result will repay all the effort that organization is making.

(*b*) Next in importance to finding the right men for evangelists is the method of their training. Good men easily may be spoiled by faulty training, while by thorough training on right lines those of only moderate gifts may attain a good degree of effectiveness. When the institution of the Christian home has been long enough established in any field to furnish the needed supply of Timothys and Tituses, fitted for pre-eminent usefulness by the combined training of the home and school, the problem becomes practically the same as that of the training of our home ministry. Meantime, some method must be resorted to for giving the best training practicable to those having the gifts that can be utilized in making the gospel known. For this purpose some good men will probably find the best that is available for them in the peripatetic school combined with work; some in the study classes arranged for them at convenient seasons; and others still in the regular school. The most efficient ones will probably be those who have had the benefit of all these methods combined. An essential feature of any good plan will be that which gives emphasis to the missionary's personal influence. How supremely important, then, that the missionary himself should be the right man, rightly trained for his work; that he be sound in the faith, mighty in the Scriptures, humble, meek, emptied of self and full of a divine enthusiasm.

II. The pastor is also one of the ascension gifts, and his qualifications are given in Scripture with a minuteness and detail that seem to indicate Christ's estimate of the transcendent importance of not getting the wrong men into that office. And my deep conviction is that, whether in heathendom or Christendom, so long as men possessing these qualifications in a reasonable degree are not found, the height of folly is to set apart those not possessing them and call them pastors, merely for the sake of getting the church organized. We are confident that in the final outcome results will vindicate the policy of our missions in China and Korea. The missionaries write to us that they are resolved to have there as the result of their work, either self-supporting and self-nourishing churches, or no churches, and to ordain no natives to the office of pastor until they have the men that are fitted for it, even though they have to wait for the second generation of Christians to obtain them.

III. This brings us to the last question, and partly suggests the answer to it, which I have to introduce for discussion. At what stage of the Church's development should the responsible supervision and management of the various departments of church work be devolved on native leaders? To this question I would suggest the following reply: First, be patient, if the time is long before the church is ready to be organized. Let the home church learn to wait for *bona fide* results. When the church is organized let it be a *bona fide* native church. Lay hands suddenly on no man for responsible office in it. Learn from Scripture rather than from experience that novices clothed with authority are in danger of being lifted up with pride, and thereby falling into the condemnation of the devil. Then, if the church be not prematurely organized, as soon as organized, and within the limits of its organization, it should have, and by inalienable and divine right does have, full authority in all matters of administration and discipline. Such help as the missionary may still give will be given, of right, and far the most effectively, not by way of external over-lordship, but by way of personal and spiritual influence.

I have a deep conviction that the exercise of external ecclesiastical authority by foreign missionaries over native Christians and churches, except in so far as it is justified by necessity, is not justified at all, either by principle or expediency, and ought to be reduced to a minimum.

A church organized on the principle here advocated will be ready from the beginning to carry on an evangelistic work of its own in the simple and inexpensive way that suits its condition. Let the mission help it in such work only by their advice, and by such grants in aid as they believe will be wisely used. Let the mission carry on their own evangelistic work outside of the bounds of the organized church, and let them not submit to authoritative interference by native leaders in the control of it. If they can not do this in peace in the places where they attempt such work, let them move on to the regions still beyond. It seems to me we have had experience enough of the confusion, misunderstanding, and bad feelings resulting from joint boards of control to demonstrate the unwisdom of that plan.

With reference to institutional work it would seem self-evident to say that for what belongs to and is supported by the home boards the native church can not have responsibility, and, therefore, can not, by any sort of propriety, expediency, or right, have any part in its management, other than to give it friendly advice when asked for it. On the other hand, it is, perhaps, unnecessary to say that so soon as the native church originates and supports a school or a hospital, or supports one received by gift from the mission, it is entitled to have, and for every reason ought to have, responsible supervision of it. If it makes mistakes, let it make them, and learn as we all must do thereby. When I was a small boy I made the somewhat serious mistake of getting drowned, by going into deep water before I had learned to swim. But I was resuscitated, as drowned small boys usually are, and profiting by the experience, betook myself to the business of learning how to swim with an assiduousness that insured a speedy and brilliant success.

In order that the time may not be too long delayed when the native churches may take up and carry on the various forms of institutional work that are necessary to their development, should we not strive to make the institutions we establish among them, as to plant, equipment, machinery, and plans, models of the kind that it will be possible for them, in the not too distant future, to establish and maintain? With all deference I must express my inability to appreciate the wisdom of the elaborate and costly establishments of which I saw so many in China and Japan, planned on a scale which the native church can never hope to rival, and thus, it seemed to me, inevitably tending to discourage rather than to stimulate native effort.

In conclusion I desire to say that I met some native ministers on my visit to our Oriental missions in whose presence I left as if carried back to apostolic days, and at whose feet I felt like sitting that I might learn more of the Spirit of Christ. I believe the number of such now to be found in connection with our Protestant missions in all parts of the world is already a great host. Let us thank our Lord for these, His ascension gifts, and pray for many more. Maybe from the churches which these and our apostolic missionaries are now planting in foreign lands will some day come back to us the influences we shall need, when the waves of secularism and rationalism now seething around us have done their work, to bring again to this land and to Christian Europe that revival of primitive Christianity which must come to us before we shall ever see the promised glory of the latter days.

Rev. C. S. Sanders, *Missionary, American Board of Commissioners for Foreign Missions, Turkey.**

How can we train a native ministry, a successful native ministry? My answer would be, by loving them, by trusting them, and by thoroughly identifying ourselves with them.

All possible systems of relation between the missionary and the native brethren are resolvable into two systems. The essence of one is the relation of master to servant; the essence of the other is the standing together as brother and brother. When I arrived at our field the relation there was that of master and servant, but still very much relieved by a good deal of personal love between the missionaries and the native pastors. Since that time the whole system has changed, and we find that as we approach them and treat them with warm love we receive a response from them, and I think no matter what may be our theoretical way of training our preachers, if we are right on this point, if we love them as we should as missionaries, there will not be any very great trouble.

One of my missionary fathers continually lectured me on the point of developing responsibilty. Up to the time that he came to our mission all the native people were accustomed to ask the missionaries about everything, spiritual and temporal. He astonished them greatly, after he came out there, by refusing, point blank, to advise them. He would simply tell them, the principles are so and so; it is your business to decide, and it is very much better for you that you should decide. We find that the lines have fallen to us in extremely pleasant places. We find that we can trust our native minister, and I think that we can put this down as the principle, not merely so with our native pastors, but with anyone, that if you regard a man with suspicion you can not hide it; he will know it, and that very attitude on your part, will, like a magnet, draw out what there is of evil in him, and it will show itself. On the other hand, if you will trust him and expect him to be good, he will be.

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* Fifth Avenue Presbyterian Church, April 24.

The third point is thoroughly to identify ourselves with our preachers. We find a most rich reward in so doing. When I first went to Turkey I went at once into the touring work; that is, as soon as I had got language and experience enough for it. At that time our board gave us plentiful appropriations, and I traveled the way I was taught to do, that is, carrying a servant along with me, and not going into the pastors' families, but living separately wherever I was. But our home church made it impossible to do so any more—they took away the means—and now I think in that respect it was a great kindness. We were put into such a position that the only way possible to tour, at least in my field, was to live with the preachers, except in such places as there were missionary families. And now, no matter what means we had, I could not possibly be hired to go back to the old way. You go there, you are four, five, six, or seven days with the pastor in his family, and the richness of the relation with the pastor, the results of it, the mutual love, the influence it has in the congregation, is so great that in no case would I go back to the old way.

REV. THOMAS BARCLAY, *Missionary, Presbyterian Church of England, Formosa.**

I am very glad to have this great truth enforced again and again, that the great work of evangelizing the heathen people is to be done by the natives themselves. I think it is very important that we should understand it, because I think it would tend to popularize missionary work more and more at home, by getting the friends more and more into sympathy with what we feel is so important.

What is evangelizing the heathen? It is making Christ known to the heathen. Now, at the present day throughout the mission field, what are the means by which Christ is being made known? Last year in Formosa there were more than 360 men and women baptized. Suppose you went around to those 360, one by one, and asked each one: "Where did you first hear of Christ Jesus?" I doubt if one of them would say he first heard it from the foreign missionary. A few heard it from the native evangelists, but the great majority of those would say: "We heard it and saw it in the native Christians." Now, this being so, what does it naturally suggest? Those of us who, perhaps, went out with the idea that we only were to preach the gospel, must face the great fact and realize that if our mission, as a whole, is to make Christ known to the heathen, the best way is to raise this acknowledged agency to the highest state of efficiency. That is, to raise the native Christians in such a way that they shall make Christ known more and more efficiently. It is not quite enough that they should believe in Christ Jesus. They must be enabled to give a reason for the hope that is in them with meekness and fear, and they must certainly back up what they say by a holy life. And therefore it is that the foreign missionary who spends his time, largely, working in the native church and creating a higher spiritual life, is really doing the very best form of evangelistic work.

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* Fifth Avenue Presbyterian Church, April 24.

REV. PAUL DE SCHWEINITZ, *Secretary, Moravian Church Mission Board.*[*]

We used to be exceedingly cautious, perhaps too conservative, in the employment of native agencies, but in the mission in Alaska there was, of course, no one who could read or write. The language sounds as if the people were clearing their throats.

The missionaries have gathered around them twenty-one native evangelists, who, of course, can not read or write, but they listen to Bible stories and to sermons, and in their own hieroglyphics take these things down, especially the story of the passion of our Lord, and then they scatter among the villages, and at once tell this story from their hieroglyphics. The consequence is that although we only have twelve missionaries, men and women, very often when the missionary himself comes upon one of the native settlements, it is to find the whole village ready to receive him—not necessarily Christian, but ready to receive the message, and it does seem to me that is wonderful testimony to the usefulness of illiterate evangelists.

REV. D. Z. SHEFFIELD, D.D., *President, North China College, Tungcho, China.*[†]

We are all agreed that in Christian lands where there is ever need of more Christian workers, the emphasis should still be placed upon better Christian workers. Certainly, while missionaries recognize the need of more missionaries going to the ends of the earth to do the Lord's work, they place the emphasis emphatically upon better equipped missionaries. There is need of more native workers, but the emphasis must emphatically be placed upon the better native laborers, equipped for their most difficult work. There is need of preachers and pastors. The missionary, as he enters the field, for the first few years, in clearing the ground and laying foundations, must work alone. But as quickly as possible he must gather to himself a few men who can be his interpreters, who can be his right hand and his left hand, who can go before him to prepare the way, who can go with him to introduce him, to prepare the people, and who may follow him to gather up and conserve his work. These men must be able to nourish the church; in my experience, one of the great dangers in the mission field is that our work will develop too rapidly and on too shallow lines; and in order to make it deep, and have a profound hold on the hearts of the people, we must have trained pastors.

There is an equal necessity for an ever-enlarging body of trained teachers. At the present time, in the University of Peking, which was not swept away in the *coup d'état* of two years ago, not only is the main body of foreign teachers solidly from the ranks of the Christian missionaries, but the native teachers are also from our Christian colleges, because our Christian colleges are producing a type of men that can not be found elsewhere.

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[*] Fifth Avenue Presbyterian Church, April 24.

[†] Central Presbyterian Church, April 26.

These teachers must be men and women of knowledge, knowledge of revealed truth, of history, of nature, of men, of literature. They must have culture—must be able to see and to hear, to remember in an orderly way, to use their imagination, their logical powers, their power of speech or address; must be cultured in schools with a Christian atmosphere.

It is often said by those who fail to appreciate the importance of educational work to give vitality and power to evangelistic work, that there is a serious danger of educating away from the people, or disqualifying for the work of bringing the truth of Christianity to the people. Now this depends upon the character of the education. If Christianity is put into the very heart center, if spiritual results are the supreme end of the education, those men and women who go out among their fellowmen and fellow-women, will know how to get down to their work.

I have in mind one of our trained native preachers, who has had fifteen years of training in our primary schools, our academy, our Christian college, our theological school. This young man is splendidly equipped in his knowledge of the Bible. He is a living concordance. He knows the truth in its order, in its relation to history, in its development. He is a magnificent preacher, edifying the native church, and able to adapt himself to all occasions. In our chapel, at the time of the great examination, were several hundred of the proud, aristocratic Confucian scholars, clothed in their long garments, who "step with a square foot," as they say, so full are they of their Confucian pride. Now this native preacher immediately adjusted himself to the circumstances. He was able to throw Confucian ethical principles and religious principles into the ears of these men, and strike their consciences, so that attention was immediately arrested. Here is a man who knows how to enter into their thoughts, to adapt the truth to their minds. Then he goes out into the country, and he sees the ordinary Chinaman, his mind ignorant and blinded, the workman with his cue wrapped around his head; and this preacher wraps his cue around his head, or ties a handkerchief around it, and squats on his heels, and with a vocabulary that is adjusted to the mind of this ordinary Chinaman, he sets forth the truth of Christianity.

REV. E. W. PARKER, D.D., *Missionary, Methodist Episcopal Church, India.**

In the Methodist Episcopal Church Mission in Northern India the work is somewhat peculiar, as it has spread extensively among the lower classes of people, gathering in thousands of converts. This condition of things forced upon us the necessity of selecting and training native evangelists and pastors as rapidly as possible. This was made the more difficult as all of these people were of those castes who had never been taught to read and write. It seems remarkable that the Holy Spirit called to the general leadership of this work converts from Mohammedanism, well educated before their conversion; but it was found that for special evangelistic and pastoral work, men of the same class as the converts were much more efficient.

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* Fifth Avenue Presbyterian Church, April 24.

We early found it necessary to institute plans for the continuous training of the workers while engaged in work. The teachers and preachers were all formed into classes according to their grade and education, and annual examinations were arranged, so that while doing their work they would constantly become better fitted for their duty. The lower grade of evangelists known as "exhorters" have a course which extends over four years. When this four years' course is completed, the candidate may be promoted to the next higher grade, provided he has proved himself efficient in labors while thus growing in knowledge.

The next higher grade of preachers is known as the "local preacher." This class is filled with those who have been promoted from the exhorters' class, and with young men who come from our better grade of schools and are licensed without passing the lower preachers' course. The subjects to be mastered by this class also require four years of study while still in the work, an examination being given each year. A failure in any one year requires a second year of study on the subjects of that year.

For the more successful working out of these plans for training workers, two gatherings of teachers and preachers are held in most of the districts each year. The first one known as a "workers' meeting," or "summer school," is held during the warm weather and is designed especially for teaching those who most need help, for considering important subjects and difficulties connected with the work, and for deepening spiritual experience and life in Christ. The lectures, the instruction classes, the Bible examinations, the services for spiritual growth, all have the one object in view, the training of men and women for the work of Christ in saving souls.

The second gathering for workers is held in the cool season, usually in a grove in camp, and a district business conference and a Christian *mela* are combined. In the conference the different grades of preachers and teachers mentioned above have their annual examinations on their regular courses of study, and if their work has been successful their licenses are renewed, and their appointments for another year arranged. In this District Conference every licensed man has the same vote that a missionary has, and thus all learn to do church work and to bear responsibility. The *mela* part of this gathering (the word is taken from the Hindu *melas*—meaning fellowship) is made as far as possible a spiritual service all the way through. All go out from these gatherings with new power and new enthusiasm for the Master's work. When a local preacher has completed his four years' course of study and has proved himself efficient in the work, he may hope for ordination, or to be received into the annual conference, where another four years of study awaits him, and where, when his study is completed, he has the same ecclesiastical rights and privileges as has the foreign missionary.

This plan gives eight years of training before a man is ordained and twelve years before he can become a fully equipped minister.

During the year 1872, fourteen years after our work commenced, a theological seminary was organized at Bareilly, an important center of our work in Northern India. The object of this seminary is to prepare a stronger and a better educated class of ministers for the leadership in our evangelistic pastoral work. For some years a normal department for preparing teachers was also kept up. From the day of its organization to the present this institution has done most efficient work. Candidates for this school are secured from our higher-grade day schools, and from the ranks of the exhorters and local preachers already in the service. Many of these come with their wives, and the women's class forms a very important branch of the institution. The three years' course of study in this seminary is well adapted to India, with its various faiths and grades of society and work. This school has during these years sent out about three hundred well trained men who have completed the full course and taken the diploma, and about one hundred more who have taken a partial course. It has also sent out about sixty trained teachers and quite three hundred young women trained as co-pastors.

Such in brief is the plan for training evangelists and pastors for our very extensive work in Northern India, where we now have more than 100,000 converts and a large number of inquirers to teach and to build up in the faith of Christ.

One illustration may aid in securing a clearer view of our plan. In the district under my own charge, there are about 2,500,000 people residing. We have special work in over 2,000 villages, and the 14,427 native Christians reside in 1,371 villages. The work is divided into twenty-one circuits, and again into 112 sub-circuits. Of the five missionaries residing within the district, three are connected with institutions of learning, but aid as they are able in the general work, and only two missionaries are free for evangelistic work. Our plan places one tried, efficient, ordained native minister at the center of each of the twenty-one circuits as preacher in charge or pastor. Each one of these circuits is again divided into from five to ten sub-circuits, and an exhorter or local preacher as sub-pastor resides within the bounds of each of these sub-circuits and works systematically the twelve to fifteen villages in his field. During the rains about forty of the younger men with their wives are formed into classes at two centers for daily instruction, and at the District Conference in November no less than 150 workers will present themselves for examination in their various classes. These examinations include the women workers as well, though they are not licensed.

Our workers' list would not be complete were we to leave out the "*Hadi*" or "Leader" in the village. We are doing our best to train one man in each village religiously as a leader for his own village. These men can not read or write, but are taught to sing, and pray, and tell of the love of Jesus. The work of this leader is to hold prayers with the Christians and inquirers in his own circle. These leaders are, of course, all unpaid workers, but the training of such for this special work is doing great good.

REV. E. Z. SIMMONS, *Missionary, Southern Baptist Convention, China.**

I want to emphasize just one phase of the missionary training for our native helpers, and that is the phase of example. For more than twenty years it has been my plan always to take a number of brethren in our work in Canton with me to the country, asking for volunteers. Sometimes we will have a half-dozen of these to go and spend a week in this country work, sometimes two weeks, and we always take some of the preachers; and I believe it one of the best ways in which to teach people how to work. We read the Bible in the morning, and have our lesson, and then go two and two to the villages, and towns, and markets, and preach; and then come back in the evening, and have a report from all as to the work they have been doing during the hours from the morning until the evening session. And it seems to me that one of our best ways in training the native preachers is to preach with them and have them preach before us, and give them that friendly, loving criticism that we ought to give them; and in this way we will make them love us and we will love them more, and we will get better work out of them.

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*Fifth Avenue Presbyterian Church, April 24.

REV. E. B. HASKELL, *Missionary, American Board of Commissioners for Foreign Missions, Bulgaria.**

I wonder whether we should not measure our success by our ability to make ourselves unnecessary in the field and put the work into the hands of the native brethren who must carry it on. I simply wish to make this one point prominent, that we should have our aim distinctly before us. What we are trying to do in this field? Do we expect to stay here permanently? Are we not here to evangelize these people, to raise up an indigenous native church, a church with its own pastors, who will do its own work? And, if so, is it not our first and chief duty to train men from among the people to take the work in hand and continue it? Should we not have it before our minds that we are not permanent factors in this work? We are merely starting the work which the natives must carry on, and we must continually try to prepare them for that responsibility. Leave the work in their hands, let them have as much of the counseling as possible. I do not advocate giving them money and letting them spend it themselves, as long as they need help from outside. We must get them to seize the idea of self-support and to work to bring their own native communities up to it; not giving them the idea that they may have money and spend it without raising it themselves.

REV. JOSEPH KING, *Organizing Agent, London Missionary Society, Australia.**

When I first went to Samoa, thirty-seven years ago, it was the settled policy of the London Missionary Society to withdraw the English missionaries as soon as possible. To-day we are supporting more English missionaries there than we were then, and I just rise to explain the reason for this.

We must move very slowly in withdrawing the foreign help. I was at Samoa a few years ago, sent there by the directors, with another brother, to inspect the missions. We gathered together two hundred and fifty native pastors in conference, as we are met here to-day.

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* Fifth Avenue Presbyterian Church, April 24.

The question was asked those men whether they thought the time had not come for the withdrawal of some of the English missionaries. Now, those people are very poetical, and our brother who rose to respond spoke in simile. He drew a picture of a well-known Samoan lily, and described the beads of morning dew sparkling on the leaves of the lily. He then described the rising of the trade winds, by which the lily leaves were smitten and by which the beads of dew were lost. "Now," he said, "that is like the Christians in Samoa, those beads of dew. The work will come to grief if you withdraw the protecting care of the English missionaries." And he pleaded with us that we should continue still with them for a time. We must never forget that the apostles were first evangelists and then preachers and shepherds. "Feed my sheep." "Feed my lambs." Brethren, we owe the blessed epistles of the Apostle Paul to the fact that the apostles were much more than evangelists; they were shepherds caring for those infant churches. God has permitted us to evangelize these people, and we must continue to send them shepherds to care for them and teachers to teach them until they are strong enough to care for those native churches.

Training and Work of Native Christian Women

MISS A. E. BELTON, *Missionary, Methodist Church in Canada, Japan.**

The subject of this paper presupposes the opinion that the native Christian women *do* work or that they ought to do so.

When the people are baptized and enter the church, just emerging from the darkness of unbelief, superstition, and sometimes of ignorance, they need training, guidance, oversight, and who shall give this if not the missionary?

This work is one of the most important that can fall to the lot of the missionary, and it calls for infinite patience, tact, skill, and grace. The missionary may be led into the error of so vigilantly overseeing and controlling every detail of the work, as to leave little scope for the development of individual character in the workers, making them either restless and dissatisfied, or so dependent as to be useless without her support. But with judicious guidance and wise counsel the worker may be led on step by step in the performance of Christian duties, doubtless often trying the patience of the missionary, but just as often developing unsuspected ability, and filling a sphere of usefulness among her own people to which no foreigner could ever attain.

We shall consider the work of the native Christian woman: First, in the Sunday-school. The requisites for a good Sunday-school teacher might be summed up as follows: (1) Faith in God and in the possibility of children learning to love and serve Him. (2) Knowledge of the Bible. (3) Some skill in teaching and in maintaining order. (4) Courage, tact, and ingenuity in devising ways and means of gathering children into a school.

Some of these requisites can be imparted in a school or through a live teachers' meeting, but the heart of the missionary herself must be afire with enthusiasm and full of tender love for the children, and she must be strong in faith that it is not the will of the Father that one of these little ones should perish. By some means the missionary must become aware of the difficulties which present themselves to the mind of the individual worker, and of the private views of each in regard to Sunday-school work. It is well to supply the best lesson helps available, to hold a weekly teachers' meeting which shall test preparation, give ideas as to how the lesson should be taught, and to encourage the teachers by giving accounts of Sunday-school work in other lands.

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*Central Presbyterian Church, April 24.

Second, as Bible-woman. The work which can be done by Bible-women is of great importance. The reasons why a native can often find more ready admittance to the homes of the people than a missionary can, are probably apparent to every one and need not be dwelt upon here. By telling what Christ has done for herself, by reading and explaining portions of Scripture, and thus showing the beauty and purity of Christian teaching, the Bible-woman can stimulate a desire to attend church services or women's meetings. She can sometimes win the affections of the people by rendering service in cases of sickness or emergency where a foreigner, through lack of familiarity with the ways of the people, or through their pride or superstition, would be unable to assist.

But in order to do efficient work it is necessary that the Bible-woman be in close touch with the life and aims of the missionary. It is of the utmost importance that the missionary possess her confidence, else she will surely cause dissension.

Third, as leader of meetings. To be a successful leader in a meeting requires more than a mere knowledge of the subject in hand. It differs much from personal conversation or from teaching a class, and a Bible-woman may do good work in getting the women out to meetings and in preparing them to understand what they will hear there, and yet fail in keeping up attendance if she leads the meeting herself. It will therefore often be found best to have the missionary herself take charge of the meeting, in part at least, although with experience and training a native Christian woman may do excellent service in this department. In the case of a public meeting where the people have assembled in large numbers, men as well as women, will, in many countries be present, and unless the Bible-woman be middle-aged and experienced she will not care to take charge alone.

Fourth, uneducated workers. Generally speaking, a worker should have at least as good an education as those among whom she labors, although instances may be found in which a Christian of lowly birth and little education has been used of God to bring salvation to many who were counted her superiors. Mere book learning can not in itself fit anyone to teach the mysteries of the kingdom, and a woman whose heart is full of the love of God and of a desire to tell the good news to others will be blessed in her efforts even though she be uneducated. Unless a woman be quite elderly a certain amount of instruction can be given her, while those who are younger can spend part of the day in study and part in active work. The best education is not too good for the Christian worker, but if she can not get the best she must not therefore be debarred from using all that the Lord has given her in His service.

Fifth, the native Christian at her home. As time passes and the girls return to their homes for holidays or leave the school to enter new homes, they carry with them to different parts of the city or to neighboring towns the influence of years of training in the home of the missionary. They can sometimes gather the children at least, if not the women, in the vicinity of their homes, and teach them to sing hymns, to repeat verses of Scriptures, and to understand somewhat of the wonderful story of Divine love. When an evangelistic worker approaches such a district she finds that the preliminary work is done, and that many are willing to listen to her words.

Missionaries can never evangelize the whole of any nation. They begin the work, but it must be carried on to completion by the native Christians, and it is well for us to keep this in mind, in all our plans for work. We are but laying the foundations, and it is our part to see that they are laid so deep, and broad, and strong that the work of those who follow after may go on surely until all the nations have become the kingdoms of our Lord Jesus Christ.

Mrs. T. M. McNair, *Missionary, Presbyterian Church, U. S. A., Japan.**

Under a somewhat peculiar nomenclature, and with more or less vagueness of knowledge on the part of readers of missionary reports as to her powers and duties, the Bible-woman has come to be recognized as an important auxiliary to missionary effort on most foreign fields. It has taken nineteen centuries of training in Christian home and school to bring to definite recognition the fact that a strong, capable, energetic womanhood is necessary to every successful effort for the uplifting of the downtrodden, the removal of plague-spots from humanity, and the enlightenment of those that sit in darkness. In many respects the Bible-woman is one of the most significant exhibitions of the power of the gospel to uplift and develop that the history of Christianity can show.

Comparing her status with that occupied by her mother or with her own condition before she discovered herself, in the light of revelation, to be an individual with personal rights, a responsible moral nature, and an immortal soul, the Bible-woman is the new woman in heathen lands, and the reason for her being is that the heathen world has need of her.

The preparation of the Bible-woman for her many and varied offices must, in every sense, be special. It is requisite to the most satisfactory and successful discharge of her duties that she be middle-aged. Oriental sense of propriety demands this. She has therefore lived a long past in an atmosphere of repression, not infrequently oppression. Gross superstition has been her teacher and blind obedience to inexorable and often degrading custom her highest ideal of virtue.

Her conversion to belief in the Lord Jesus Christ does not change her environment, nor does it, at once, change her natural habits of thought, or her moral standards.

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* Central Presbyterian Church, April 24.

Her chief preparation for work is her knowledge of human life, drawn usually from a peculiarly significant experience of its bitterest disappointments and deepest sorrows. But she knows also what the divine Christ has done for her, and she longs to impart this knowledge to others, and to this end, with admirable courage, she begins, handicapped on every side, at the very alphabet of what will be to her a liberal education.

There was a time when her instruction was given to her orally and she was regarded as little more than a voice; later, yet in a not very distant past, she was intrusted with the office of reading to other women parts of the Holy Scriptures with such simple comments as she might be able to make. There were results from these humble efforts, and it began to dawn upon the consciousness even of her native brethren in the Lord that in the depreciated woman of her race there was hidden a vessel fit for the Master's use, and native evangelists began to welcome her assistance and missionary men to recommend her education.

Heredity and training have combined to give to the Christian of the West strong assurance of belief in a divine Being; and the story of the Son of God, and of His wondrous work among men, entered into his earliest conscious life and aided in the development of his intellectual powers. To pass from assurance of belief to trust is not difficult. But with the heathen it is not so. Gods many he has been taught to propitiate and bribe, but God, the living God, holy, just, merciful, and true, is not in all his thoughts, nor was He in the thought of his forefathers for countless generations. The soil into which the gospel seed falls in heathen lands is in the year A.D. 1900 exactly what it was in the earlier years of our Lord. Now, as then, heresies and strange doctrines spring up of themselves and are wafted across the sea to hinder the efforts of missionaries and native evangelists. They invade even the limited field of work of the Bible-woman. She often finds her smattering of apologetics and Church history, if not a weapon of defense, at least a citadel to which she may retreat when attacked by the crude arguments of the sophomoric scientist and embryo philosopher that infest the land. Said a wise little woman in the stress of battle: "I am not a scholar, I can not argue on these points; but I can show you what learned men who understand these things have said," and turning to her books she discomfited the disturber of her peace and work by calling his attention to the ancient date of some of his proudly vaunted new views.

But the training of a Bible-woman is not confined to books. Though she have the tongue of men and of angels, and be able to teach, and preach, and train congregations to sing hymns, she will fail of her mission if she be not in some marked degree an exponent of Christian character. From the narrow confines of an Oriental woman's home she enters the training-school. It is a new world wherein righteousness of life and conduct must be measured by new standards. Self-interest and family interest must give way to interest of a composite household made up of women from every province, with customs and tastes differing from her own, that rise up daily to offend her. The high-born and the lowly woman must work side by side in the classroom, the study, and the kitchen, and self-seeking must give place to mutual service given freely; a peculiarly difficult duty to a people to whom *quid pro quo* is almost as bone and sinew to the natural man. To crown all, her life for three or four years must be daily and hourly under the direction and influence of women born on the opposite side of the globe.

If the first year in the training-school is often a trial, the last year is not seldom a triumph. Between the two lies a period in which the mental as well as spiritual vision of the future woman evangelist is enlarged.

Instructed, disciplined, and transformed, the Bible-woman leaves the schoolroom to enter upon a life of self-denial, and responsible and absorbing work for God and humanity. That she meets her obligations is evidenced by the demand for her services, and her reward is truly in Heaven, for her wage is but a pittance.

The training-school is a crucible of the Master from which issues much refined gold.

Colporteurs: Their Choice and Training

REV. T. S. WYNKOOP, D.D., *British and Foreign Bible Society, India.**

There are more copies of the Scriptures in the hands of the people of India than of any other book whatsoever. That is a wonderful fact. There are more people to-day in India reading the Christian Bible than are reading any other book. Of this circulation, about one-half is through colporteurs, and, speaking roughly, it may be said that the other half is through the direct agency of the missionary.

You will see from that the immense importance of the colportage system, of its development, and of its great efficiency.

For the success of colportage three things are necessary: First, the selection of men. It is not necessary that they should be very learned, but they must be earnest and tactful. Next, there must be superintendence. A man having been appointed must be carefully looked after by a direct system of superintendence that shall guide, and direct, and sustain him. There is needed in the third place, some elementary method of training.

We have had considerable experience, in India, in the training of our colporteurs. During the rainy season, when it is impossible for them to be out much in the country, we gather them together in our depot in Allahabad—in our own particular North Indian Society—and for two weeks they are with us, and there are three points on which we specially insist: Devotion, study, and conference.

The first great thing is to bring them closer to the blessed Lord; to develop and deepen within them the Christian life, the power of the gospel within the soul, which is the great power of all Christian effort. Then, there is the course of study in different directions: the ten commandments, the life of Christ, Bible drill, and class instruction and conference, taking each man and getting him to report to others his experiences, and conferring personally with the men who are doing the work in all the points which relate to their daily experience. The greater efficiency thus attained is shown by their rapidly increasing sales of the Bible, and fully justifies the labor and cost of the summer school.

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* Madison Avenue Reformed Church, May 1.

Independent Native Workers

MRS. F. HOWARD TAYLOR, *China Inland Mission.**

We have been especially dwelling upon the training of native workers. It is a wide subject and a very important subject, but I want just for a few minutes to speak of a class of native workers that we need to see greatly increased, and that, I think, we ought to pray to God for, a class of workers who need no training.

About twenty years ago, in the north of China, in a very populous province, a man was converted to God in a very remarkable way. He was a scholar, a highly educated Confucianist. He had been all his life a bitter opposer of Christianity, and of everything foreign. He was in middle life, a confirmed and hopeless opium smoker. He had tried all the great religions of his country. He knew all about Confucianism and Buddhism, and the other lesser sects by which he was surrounded. He was marvelously converted to God and marvelously baptized with the Holy Ghost. He went straight on from that moment when he gave himself to God. In a few months he was preaching the Gospel. He could read the Bible from cover to cover, and the Holy Spirit taught him and illuminated his mind. He got some help from the missionaries, but the Holy Spirit was his teacher. Nine men out of every ten in that province smoke opium. He said that he must take hold upon these men and save them from the power of opium and get their souls for Christ. The Lord used him marvelously. He threw open his own house and took in Christian men that had been brought to God through his own preaching, and he trained them as missionaries. He had at times as many as seventy students in his own house, teaching them daily from the Bible and training them especially in the work of helping opium smokers. He opened at his own expense forty opium refuges over five provinces. We visited many of those refuges. At the time we were with him he was employing two hundred men; and all these men had been brought to Christ by that man himself and trained for that work. One of those refuges that we visited was in a city where there never had been any mission, and in a village where there was no missionary. This refuge had been working about six years when we were there. We met about two hundred men there. I said to the man in charge: "Are these Christians?" He said: "They are members of the Church." I said: "Have many of them been opium smokers?" He said: "What do you say?" I said: "Have many of these two hundred men been opium smokers?" "Why," he said, "every one." They were all saved from opium smoking in this refuge and became members of the Church.

Another place we visited had six hundred Christians, most of whom had been brought in through his influence.

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* Fifth Avenue Presbyterian Church, April 24.

Now, that man was outside our missionary organization altogether, though he always worked in connection with it. I do believe if we prayed for more of these men we should get more of them, and a man like that is a mighty force.

MR. EUGENE STOCK, *Secretary, Church Missionary Society, London.**

St. Paul gives the key to this subject in his letter to the Corinthians: "Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all." I am sure that in all our discussions that text will be the key to our argument.

In a Church Missionary Society, the missions of which extend over a considerable part of the world, we naturally have a very large number of diversities of operations. We have no one system which covers all our mission fields; but a great many systems, according to the varieties of the field. One may see the man, for example, who can sit down at the revision table and translate the Bible into some elaborate Indian language, and discuss the niceties of Greek and Hebrew with our best scholars. On the other hand, when we go on a few miles, we come to a village where you find a simple man, who, perhaps, can not read; but at all events he knows the love of Jesus and can tell the people about him and lead their prayers. Both of these varieties, and many between them, have I seen, and I am sure the more we recognize these diversities the better. You naturally find the more learned teachers in countries like Japan and India, where education has gone on apace; but if you were to go to the further northwest of Canada, you would find there a tribe of Indians, people who have given two or three thousand members to the Church of Christ; and you would find among them Christian leaders without any pay, simply the leading men in their families; as they wander about with their shooting and fishing, they lead the daily prayer of the people and give to them such little instruction as they themselves have received from the missionary.

Or, again, go to Africa, and there you will find many hundreds of the simplest evangelists going forth in the name of the Lord, not only all over their own country, but into the regions beyond, hundreds of miles around, just telling the simple gospel of Jesus Christ. Some good people offer money for the support of these evangelists of Uganda. But Bishop Tucker says, "We do not want it. We prefer that the teachers should be entirely supported by their own people." But the circumstances are different and we can not do that in China.

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* Fifth Avenue Presbyterian Church, April 24.

CHAPTER XXXIV

PERMANENT RESULTS IN NATIVE CHURCHES

Organization—Administration—Discipline—Special Evils—Polygamy.

Organization and Administration

REV. FREDERICK GALPIN, *United Methodist Free Churches, England.*[*]

The foreign missionary has a double duty: First, to evangelize the heathen, and second, to build up the Christian character of the converts.

Evangelistic work on the surface seems the most attractive, at least to a preacher who lives in a great center of population. But the building up of Christian character is of the utmost importance, and its results will tell and continue to influence the world when the voice of the evangelist is silenced by death.

It is almost impossible to describe the value of a living church. The converts gathered in are to become the instrument of evangelistic work, the vessel filled with the gospel treasure, and the temple of the Holy Spirit.

The Church must realize that it is a part of the most sacred body of Christ. It must present a strong and positive testimony to the world. A mere negative witness which declares native religions to be false, and which attacks and sometimes ridicules customs and beliefs that are still held as sacred by many, is not overcoming evil with good. While the convert must be honest and true, and should not take part in any custom opposed to the mind of Christ, he should show an attitude of love and sympathy to those who are still in bondage to the old customs. Unless the mission church can hold an unblemished reputation, its power to testify for God and righteousness is lost, and the missionary has failed, and the enemy will laugh and say: "This man began to build, but was not able to finish."

I do not intend to present a paper on organization, but I will venture to caution the mission church organizer against excessive denominational enthusiasm. If strong emphasis is placed upon the points of difference which exist in various missions, the organizer may make a society of strong sectarians, but they will be poor Christians. An ideal church will stand an uncompromising witness against sin, with a spirit of hunger and thirst after righteousness; with a heart of love, throbbing with the sympathetic mind and spirit of Jesus Christ; a living power to help in all good work, and with its denominational machinery so concealed that one could not say whether it was a branch of the Episcopal, Presbyterian, Baptist, or Methodist church, but only that it was a branch of the "true Vine," and as ready to unite and co-operate with a church of any other denomination, as two dewdrops would be to blend and unite in an open flower on a summer morning.

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[*] Fifth Avenue Presbyterian Church, April 25.

I urge simplicity in ritual, combined with reverence; in order that decency may go hand in hand with spiritual earnestness and strength.

When we attempt to edify and strengthen the small society of converts gathered at any mission station, we find the work difficult and progress slow. Only a small proportion are able to read, and it is not easy to impart a knowledge of the Scriptures. I have known several instances where country people in Chinese villages could not remember or commit to memory a single verse of Scripture. The Chinese in Ningpo, who want to say that they have forgotten what was imparted to them at school, quote the following: "I gave all my lessons back to the schoolmaster when I left school." So it frequently is with the converts. But with continuity and systematic patient teaching the missionary will in the end be successful. Let him begin with a stanza from a hymn, and afterward a short prayer printed on a card which may be left with the convert, who should be requested to read it over a few times until it is well impressed upon the memory. I would advocate a series of primers on Christian life and doctrine put into native poetry, for I am sure that such a method would be a great help to the majority of the converts. Many of the popular Buddhist books are prepared in this style and are much used.

The initial work of church organization and the building up of Christian character and spiritual life is most frequently a slow process; but the hardness of the work of sowing and watering is not to be compared to the glorious increase that God will give.

The next step in organization is the selection and training of native helpers, and this needs caution and discrimination. I suppose that all missionaries know what it is to be pursued by a feverish anxiety to secure native helpers; possibly most of us have not given heed to the great apostolic injunction, "to lay hands suddenly on no man." Probably there may be one of the society who has had a fair education and now fills the office of schoolmaster. This brother may be able to please the missionary because of his readiness in explaining and illustrating the theory of the gospel, but the chances are that this schoolmaster is sadly ignorant of the spiritual meaning of the message. Such is not simply an imaginary instance; I have met with many of this order.

This leads me to say that educational work must commence as soon as possible, and its first results will be a number of divinely taught young men, who will help powerfully toward church organization.

As to mission church administration, for the sake of the future of the Church the missionary should train the churches with a view to speedy self-government and self-propagation.

Some missionaries possessed of a strong individuality assume in themselves all the functions of the executive; they are in themselves bishop, priest, deacon, and elder; with their strong personality and fullness of energy they have not the patience to bend to the drudgery of training natives; therefore they take all the responsibility upon themselves. But this only means disaster in the future, for when the strong man leaves the field his work falls to pieces. For the sake of the church and for the future of the church we must subordinate self and selfish tendencies and bend our energies to get the best we can out of the native Christians.

Admission and Discipline

REV. JOHN MCLAURIN, D.D., *Missionary, American Baptist Missionary Union, India.**

The character of the churches of the future in India, China, and other lands will depend very largely upon the spiritual life and devotion of the native ministry of the churches of these lands; and the number and efficiency of the ministry will in turn depend upon the spirituality of the membership, and that again upon the care taken in receiving members into their churches.

There is a power in India to-day, the significance of which few of us realize; I mean the native Christian church. This church, or these churches, are asking for freedom. In response to our demand for self-support, they ask self-government. If the Indian churches cut loose from the Western apron strings, and they will, how necessary that they should be robust, self-reliant, pure, and full of abounding spiritual life. The same condition of things obtains in Japan, and will in every land as the churches increase in membership and intelligence, and it is our business as wise master builders to mold them for our Lord. In the discussion of this question it will be well to bear in mind that while circumstances will vary, yet because the Lord of the Church is one, the aim of the Church one, and the grand consummation one, therefore we should expect the fundamental principles on which the Church is based to be the same as in the apostolic churches.

The note which ran throughout all the preaching and teaching of our Lord and His apostles was the new birth, the new life, and the new man. This is the dominant thought, voiced by Peter on the Day of Pentecost and echoed by John in the Revelation. The purposes of the Church's existence indicate the character of its membership. It is to exhibit to the heavenly powers and intelligences through all ages the manifold wisdom of God, to show forth to all men and all ages the excellencies of Christ Jesus our Lord, His power, His wisdom, His righteousness, His grace and love. All this can be predicated of but one class of people, namely, regenerated ones.

But what shall we do with doubtful cases? I suppose that we must either wait till the doubt is removed or accept the responsibility of decision. But again, is it legitimate to receive persons who do not profess faith in Christ, but who are willing to become nominal Christians, in order that they may be taught more perfectly and sometime become genuine Christians, or in order that their families and relatives may be brought under Christian influence? In India, among aboriginal and out-caste tribes, many are ready to accept Christianity and put themselves under training, in order to gain the powerful help of the missionary to make head against the oppression of their enemies, the higher castes or the native officials. A missionary from North India writes: " We are learning that we must not baptize people who are willing to become Christians unless we can provide them with pastors and teachers." The idea here seems to be to baptize them and teach them in order to make them Christians. I believe all these to be non-Scriptural expedients and to be deprecated. I believe the clearer the line of demarcation between the world and the Church is kept, the better for both in every respect. The call of God is " come out from among them and be ye separate."

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* Fifth Avenue Presbyterian Church, April 25.

But if we may not receive them into the Church before they have given credible evidence of faith in Jesus, may we, on the other hand, erect other standards of admission? Shall we have an educational standard of admission, or a general intelligence test, or a creed test, or shall we have a probationary period, during which they shall be under observation? I speak for myself alone when I say, decidedly, No! So far as I know, no one of these is either a test or a substitute for piety.

There is another menace to the purity of the Christian Church in India, which is very difficult to manage. I refer to what may be called the heredity principle. The custom is for the son to follow the profession of the father. The carpenter's son is a carpenter, the barber's son is a barber, and so on. What more natural than for the sons to become Christian because the father did, and the pastor's or evangelist's sons to become pastors and evangelists on the same principle? Let us, then, jealously guard the purity of this organization designed of God to be the bearer of salvation to the nation, zealously using every legitimate motive to lead men to Christ, but just as zealously shutting out what would weaken the body or grieve the indwelling Holy Spirit of God.

Bearing in mind the purposes for which the Church of Christ was founded, we see at once the importance of discipline. Had there been no Church there would have been no discipline. In that case God would have exercised His own discipline. But we find the early disciples exercising discipline, and so we conclude that the same is incumbent upon us.

I. There are confessedly many difficulties in the way of healthful discipline in the native churches. (a) The low moral tone of the general community, which demands little or nothing from the Church, and the low standard of morality among many of the Christians. (b) The force of the caste feeling. The Church is looked upon as a new caste, or a kind of social club, and exclusion from it a social disgrace. (c) Intermarrying of relatives is very common. Consequently many a church is made up of two or more of these families, or clans. To get them to exclude or reprove any of their relatives is difficult. (d) The old communal custom of punishing crimes against the community by fines militates against true discipline. The vilest sins and worst crimes were punished or compromised in this way by the village elders. There is a disposition to resort to this system among some churches. (e) Another difficulty is the custom of leaving the head man, the pastor in this case, to settle the matter. This often results in a settlement, with the advantage on the side of the pastor in the shape of a feast and a present.

II. The character of the offenses and therefore the nature of the discipline to be enforced—shall it be mild and tolerant, or severe and exacting? Discipline is an education, a process of training for the unruly in the school of Christ. It is also a vindication of the character of God and His Church.

Our first and natural thought is that because these people have low ideas of God's holiness, and, therefore, inadequate views of the sinfulness of sin, we should be tolerant of their lapses from virtue. There was no gentleness in the thunders of Sinai nor tolerance with Korah and his company. For the ignorant guilty God has pity, for the penitent sinner He has pardon, but for the impenitent saint or sinner He has punishment and exclusion.

(*a*) For grossly immoral sins, exclusion should be the penalty. No confession, unless voluntarily made before the discovery of guilt, should stay proceedings. Restoration should only be made on evidence of genuine repentance, and should be full and complete, though not necessarily to offices held before.

(*b*) For less heinous sins, such as lying, deceit, dereliction of duty, and generally unworthy conduct, discipline may proceed as far as exclusion in obdurate cases or may stop short at admonition in cases of evident penitence. I do not think the punitive element should be introduced in cases of discipline, hence time suspension should be for observation only.

(*c*) Besides those enumerated above there is a large class of offenses arising out of the relations of the people to government and village officials, to the habits and customs of their class in relation to heathen customs and festivals. These people were accustomed from time immemorial to have a part in these feasts and ceremonies, and much of their living and much of their peace depend on how they act. Shall they work on Sunday or not? If not, they will lose their half-year's dole of grain and be sued for debt. Shall the *Taria* Christian beat his drum or blow his horn at the marriage feast given by his overlord, or at the feast to the idol, when the nautch girl dances her lewd dance and sings her lewder songs before a still lewder idol? If he does not he will be beaten, his house burned down, and his work taken away and given to another. If he yields will the Church discipline him, or shall he have the liberty asked for by Naaman in the house of Rimmon, his master's god? I have not the time even had I the disposition or the ability to answer all these questions. God's general call to all His people in all ages is: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a father to you, and ye shall be to me sons and daughters."

Particular Evils

MR. W. B. SLOAN, *Secretary, China Inland Mission.*

The evils to be considered in this paper are polygamy, the opium habit, and foot-binding. Polygamy is practiced to a greater or less degree in almost every heathen land, and is a universal custom with Mohammedans. The use of opium and the habit of foot-binding are almost exclusively confined to the Chinese.

1. The fact that polygamy exists in many lands greatly complicates the problem of how it is to be dealt with by the Christian missionary, and the subject is one that has been very frequently considered, but so far no general agreement has been arrived at as to the line of procedure to be adopted.*

At the Conference of missions of various denominations held at Calcutta, in 1834, it was unanimously agreed that a polygamist convert should be allowed to retain his wives after baptism, but that such a person should not be eligible for any office in the Church.

In the London Centenary Conference of 1888 a prolonged discussion ensued upon the reading of the paper dealing with this subject.† Missionaries from India, Africa, and China took part and expressed different views as to how the matter should be dealt with. The Lambeth Synod of Anglican Bishops, which met in 1888, decided, by a majority, that baptism must in no case be administered to a man who was the husband of more than one wife; but that a woman, the wife of a polygamist, might receive baptism.‡ On the other hand, at the Missionary Conference of the members of the Anglican Communion, held in London in 1894, when the subject was again discussed, it was evident that there still existed a wide difference of opinion among the members of that branch of the Church.

It appears to me to be very improbable, from the nature of the case, that any general agreement as to one course of action is ever likely to be reached. First, because the reception into the Church of a man with more than one wife is nowhere expressly forbidden in the New Testament. Second, because the circumstances of polygamous marriage vary so greatly in the many lands where Christian missions come into contact with it. In the New Testament the words of our Lord Jesus Christ direct us back to the creation of the one man and woman, and He reaffirms monogamy as the true law of marriage. We therefore find all Christian missions, without exception, abhorring and condemning polygamy. Any Church member proceeding to take a second woman as his wife, is at once dismissed from Church fellowship. This is the universal practice in the mission field. But the further question still remains. Does the teaching of the New Testament necessitate that a man may not be admitted to the Church by baptism who, while still a heathen, has taken more than one wife? Must the door be kept shut until every wife except one has been put away? The answer to this question demands the greatest care, in view of the fact that there is no specific prohibition in the New Testament against his being received, and also because the consequences of denying him admittance are so serious.

Let us consider the case of a man who as a heathen has taken several wives. We assume that he acted in accordance with the well-established customs of his own country and before any direct gospel light had reached him. We place this man alongside of the saints of the Old Covenant. We see Abraham and David each with several wives, and they are not condemned or rebuked because of their relationships. God had given them a true, though not a full, knowledge of Himself. The heathen man of whom we are now thinking entered into his marriages when in possession of less light than these men of the Old Testament enjoyed. We surely must admit that God does not condemn the heathen, in their darkness, for doing that which He permitted in the lives of an Abraham and a David. Must we then, in every case, demand that in the light of the Gospel a man is bound to break up a relationship upon which he entered before the light reached him; a relationship in which he was not, as a heathen, under condemnation? I submit that we are not called upon to take such a position.

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* Dr. W. Brown's History of Christian Missions. Vol. III., pp. 365-366.

† See Report of Conference. Vol. II., pp. 51-81.

‡ See Report of Conference. Pp. 281-303.

Every case should be carefully considered on its own merits and dealt with by those who are in a position to take all the circumstances into account in arriving at a decision. I do not suggest that polygamy is never to be regarded as a barrier against a man receiving baptism, but only this, that the details of the history of every applicant should receive full consideration before any definite action is taken. It must be kept in view that we are not dealing with a habit or custom which a man can suddenly break off without affecting anyone but himself. This is a question where the rights and claims of the women and children have to be considered. Some who are completely opposed to the reception into the Church of any polygamist admit that the wives and children of such have rights which must not be ignored; and some even claim that the putting away of wives must not be entertained for a moment, although they refuse to baptize a polygamist. Surely, if a man is doing wrong in retaining his wives, he must part with them at all costs; if he is not doing wrong then the Church may receive him. In certain circumstances it may be arranged for the women still to be recognized as being the wives of a man who will provide for and support them, while cohabitation will cease with all but one. This procedure seems on the whole to me to be the one that ought to be adopted, whenever it is practicable.

Polygamy is opposed to the Christian idea of marriage. A polygamist can only be admitted into the Church under exceptional circumstances, and it may be left, as with the Moravian missions,* to the conference of the district to decide where such exception is to be made. The Mission Conference of the district should unite in deciding upon a case rather than let it be left to the discretion of an individual missionary. As the native church in each mission field grows strong in spiritual life, it will be best able to decide such questions.

2. We turn now to consider the attitude of Christian missions toward the use of opium, and we find that there is practically no difference of opinion as to how this special evil is to be dealt with. It seems almost impossible to magnify its dreadful results in China, where it has gained such a terrible hold upon all classes of the population. On most points the Christian missionary is called to enlighten the heathen as to what is evil and to awaken among them a sense of

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* Report London Miss. Conference, 1888. Vol. II., p. 66.

the right, thus enabling them to condemn and put away customs which are the fruit of the darkness of their hearts. In this particular case the heathen themselves see clearly the ruinous effect of the evil, and they condemn the habit of opium smoking most unsparingly.*

On becoming a Christian the Chinaman sees far more deeply the real evil of this habit and his condemnation of it is only changed by being intensified. Accordingly we find the native Christians opposed in the most open and decided manner to the use of opium. It, of course, follows that the Christian Church in China everywhere excludes opium smokers from its fellowship. It is also very generally the custom to require Church members to refrain from growing the poppy in their fields.

In this matter the native Christians are certainly quite as strong as the missionaries on the necessity for discipline, and sometimes they have been the first to propose that action should be taken.

3. The custom of foot-binding has taken a tremendous hold upon the people of China and entwined itself into their social life.

Among the Chinese a well-established custom acquires something like the authority that a regular law has in other nations; and it has been well said that "though this foot-binding is no law, it is an iron custom." In addition to the power which long-continued usage gives it, diminutive feet are still regarded, by the Chinese, as a marked feature of beauty in woman, and as the women of the upper class are most rigid in their observance of the custom, it also acquires the added force of respectability. Instead of there being a strong feeling against the habit, as in the case of the use of opium, public opinion in the past, has been all but unanimous in its favor.

It is scarcely necessary to point out that in the observance of this custom there is no direct breach of the moral law; nevertheless it is evidently contrary to godliness and could only prevail among a people who are sitting in the darkness of heathenism. To mutilate the human body, and make the feet unfit to perform the service for which God intended them, is manifestly contrary to the will of the beneficent Creator. The cruelty that is involved in the actual process of binding the feet is such as no enlightened Christian mother could inflict upon her child. Christian missionaries are of one mind in disapproving of the custom and in desiring its abolition, but the native church has to be led up to the position of seeing the evil of this habit.

There are, of course, two questions involved, first, as to the women whose feet have been bound in childhood, and who have been converted in later days; and then as to how the mothers, who are members of the Church, are to act in the case of their own daughters.

As to the method of procedure in dealing with this evil, the question is, are we to rely on the influence of the gospel in the heart gradually to accomplish the change which we all desire, or is the practice to be made one for Church discipline?

In the case of the woman converted after childhood, whose feet are already bound, there are very few missionaries who would decline to admit her unless she unbinds her feet.

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* See "An Examination of an Appeal on the Report of the Royal Commission on Opium," by Rev. A. Foster, p. 8.

It is, however, most important that the native church should itself decide as to whether discipline is to be exercised or not in this matter, and as far as our knowledge goes, the churches in China, with few exceptions, are still indisposed to exclude those who continue the practice.

A beneficial and effective influence can be exercised by the missionaries in declining to admit girls with bound feet into their schools, and the subject should be dealt with from time to time in preaching, and the wrongness of the custom pointed out. A growing conviction against the practice is evidently being formed throughout the Church in China, which at no very distant date should result in its being purged from this relic of heathenism. Thus the gospel will eventually accomplish the overthrow of an evil which the Emperor of China himself was powerless to displace.

MR. JOSEPH TAYLOR, *Missionary, Friends' Foreign Missionary Association, India.**

In any consideration of the state of the Christian Church in India it is essential that we should recognize that India is a continent rather than a country; an assemblage of many nationalities and languages; agreeing only in acknowledging the rule of the British Government and in being influenced by the pantheistic principles, and by the hereditary bondage to family and custom, of the Hindu religion. My remarks are not necessarily applicable to every Indian Christian community, but are intended to apply to the Indian Church as a whole.

The four great moral questions which appear to me most seriously to affect the future internal welfare of the Indian Church and its missionary influence on the surrounding populations, are intemperance, sexual immorality, retention of or reversion to superstitious practices, and caste. In considering the question of intemperance, we have sorrowfully to acknowledge that the example of the European community has had a damaging influence on the more educated Indian Christians, by familiarizing them with indulgence in intoxicating liquors, and in lending countenance to the former drinking habits of many converts drawn from the lower social strata. In some districts the popular conception of a Christian seems to be that he is a man who drinks intoxicants, eats cow's flesh, and wears trousers. It is a source of great regret that missionaries have in some places given countenance to this definition, by the introduction of European customs into mission boarding-schools and orphanages, and by bringing pressure to bear on adult converts as to dress.

To magnify details of eating, drinking, or clothing into momentous questions of the kingdom of Heaven is a mistake; but when we see what a stumbling-block to the Hindus and Mohammedans a drinking native teacher or preacher is, I feel that we ought to exert ourselves to free the Church from the baneful influence of intoxicants and drugs. Some of the societies working in the northern and central districts of India have long made it a rule to demand total abstinence from every member of the Church, thus removing one grave source of temptation and general hindrance to the spread of the gospel.

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* Fifth Avenue Presbyterian Church, April 25.

But it is to be feared that in many districts Indian Christians are more and more acquiring social drinking habits, from which they would have been free as Hindus, and which must necessarily affect the welfare and growth of the Church in the future.

2. Growing up surrounded by the demoralizing influences of Hinduism, and the licentiousness of Mohammedan life, the young men of the Indian Church are exposed to the worst moral influences from childhood. On the whole there is much to be thankful for, but the many phases of the social purity question need the most emphatic watchfulness from all concerned. In some form or other this evil is always lurking to sap the strength or undermine the usefulness of otherwise flourishing individuals or communties; and the New Testament ideal of a pure manhood and womanhood needs constantly to be kept in sight, or delinquencies come to be regarded as venial, to the grave injury of the Church.

3. Wherever many individual Christians originally belonged to the same Hindu family, or there have been mass movements toward Christianity, there will be found a tendency to retain old heathen customs; to consult astrologers, or visit some special shrine in case of sickness; and it would seem almost impossible totally to eradicate these ideas. Indeed in cases of general calamity or special disaster, it has been no uncommon event for converts who appeared to be soundly grounded in the faith to revert to their old superstitious practices. Considering how the relics of old superstitions still linger in Europe after centuries of Christian teaching, I do not think we have reason to be specially discouraged at this fact. It can only be overcome by strong personal faith in Christ on the part of the individual; and by the education of time in the Church at large.

4. When we remember how caste has driven Buddhism from the land of its birth after 1,500 years of conflict; how it has subdued the missionary zeal of Islam, and reduced the Syrian and Roman Catholic native churches to quiescence; we have need to recognize the peril to which the Protestant churches of India, too, are exposed.

We can not deny that, especially in South India, the influence of caste, even in the families of teachers and preachers, strongly interferes with the love and catholicity taught by our Lord and His apostles; and that the tendency of many native churches seems to be to perpetuate and even intensify this ingrained legacy of Hindu thought, rather than to lessen or remove it. For this reason an admixture of the Western element seems highly desirable in the native church; and a church organization in which Europeans have an equal share, would seem more likely to approximate to New Testament ideals than one embracing solely natives of India. Just as in the divine order the early Church contained both Jewish and Greek elements, so it would seem that in the present day this infusion of Western thought were needed. Where the discipline of the church is mainly vested in foreign missionaries and salaried native agents of foreign missionary societies, there will be found a tendency to conceal and cover up serious misconduct, much as schoolboys decline to tell upon a comrade in the classroom. On the other hand, when discipline is administered solely by natives, there is found a tendency to levy excessive fines on delinquents for comparatively venial offenses. If the foreign missionary be willing to take his place in the Church with the beautiful spirit breathed out by Peter in the fifth chapter of his First Epistle, sinking every idea of his own national or spiritual importance in order to place himself alongside of the men whom God has raised up to guide the infant Church, I believe he will see, though not at once, a truer Christian spirit, a more general appreciation of and desire for holiness in the Church at large, than if he seek to reform or correct what he sees is wrong, without taking the Church at large into his fullest confidence. In Indian religious affairs it is the community rather than the individual that governs, and it is the community that must be educated in its truest sense (and not coerced), if we would see the self-supporting, self-governing missionary Church we are aiming for.

General Discussion

REV. G. B. SMYTH, D.D., *Missionary, Methodist Episcopal Church, China.**

The method adopted by the church to which I belong for the training of the native church in China may be described by the one great word equality—entire and absolute equality between the native ministers and the foreign missionaries.

The system is simply the transference to China, for the present, at least, of the conference system in use in our church here. In the conference to which I belong there are about seven foreign missionaries and about ninety-five native preachers, and we are on an absolutely equal basis. We stand upon the same platform and all have the same rights, and yet in the seventeen years which I have spent in China I have never known a case when, as was anticipated and feared by some, there would be a division of the conference into two parts, one native, and the other foreign. This system of entire equality does produce two great effects: It tends to the training of a self-respecting ministry, because these men, having equal rights with us and not being in any sense whatever under our control, are not looked upon by others and do not look upon themselves as servants of the foreigners, than which nothing could be more unfortunate in the Christian Church in China. They are looked upon as the equals of the foreigners.

And then, again, it tends to produce a native ministry independent in thought and in action, fearless in discussion. Therefore, the system that I speak of has proved efficient, and, as I say, it may be summed up in the one phrase—equality of rights, equality of privileges; and it has tended to produce what we all hope will come, a self-governing native church.

REV. J. A. INGLE, *Missionary, Protestant Episcopal Church, China.**

I wish to speak briefly of the standard of admission which we use in the American Protestant Episcopal Mission, in Hankow, China. What we should require of people should be repentance toward God and faith in our Lord Jesus Christ. But how are we going to be satisfied of the repentance and of the faith of one who, after hearing the preaching of the Gospel, wants to be baptized? You say: "Do you repent?" He says: "Yes, I repent." "Yes, I believe." I have scarcely known any Chinese who would not answer those questions just as your question seemed to indicate that you would have him answer them. The ordinary Chinese, as I have seen him, does not know what sin is, does not know what God is. You say: "Believe on the Lord Jesus Christ." He does not know what it is to believe, in the sense in which you mean it. You say to him: "Jesus Christ died for your sins." And he will ask you who Jesus Christ is, naturally; and you begin to explain that he is God's Son. "Well, who is God?" He has never heard of God. And then he will say, perhaps, "How could such a Being have a Son?" Can you go into the mysteries of incarnation with this raw heathen, this man who has never heard of these things before? And when you say he died nineteen hundred years ago, then he will ask: "Then how can He have died for me who am only thirty years old? Why should he die for me? I have no sin." Over and over again I have asked the Chinese: "Are you a sinner?" and he said, "No," almost invariably, because the word which we must necessarily use for sin means crime, and he was no criminal. And so we have found it necessary to adopt a system which is strikingly like that of the early Christian Church. It was the method of the undivided Catholic Church before there was any Pope in Rome. When I say it is the method of the early Church, I do not mean in the minute details, but in the principle of faith first.

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* Fifth Avenue Presbyterian Church, April 25.

At first we teach the man nothing but the Ten Commandments. He is taught what sin is. For six months he is ranked as a hearer. He is told very plainly that he is not a Christian, that he will not be a Christian until he is baptized. When he comes to the church he sits in the rear part of the church, in a part which is set aside for inquirers. He is not allowed to sit in the front seats of the church, nor to stay during the entire service. He is marked off as one who is not yet a Christian. We are meanwhile examining him in his home, in his shop. We send some one to his house; we watch him in the guest-room; we watch him in church to see what his motives are. After six months, if his character seems worthy, we examine him on the Ten Commandments. Then he is admitted a catechumen by a simple service. He is then moved forward in the church, and he is given a copy of the Creed and the Lord's Prayer, and he is told that these are to be his study for the next year. During that time we are still watching him, studying him, and if his conduct is unsatisfactory, he is told that his baptism will be deferred for a certain period, or until his conduct seems more satisfactory. So, after eighteen months, in ordinary cases, the man is prepared for baptism. And he is examined lastly on the Creed and the Lord's Prayer.

We do not make it an iron test. There are men who can not learn all these things. But we have found that it has improved the quality of our men, and we believe it is laying the foundation of a strong and faithful church.

Rev. W. H. Findlay, M.A., *Missionary, Wesleyan Missionary Society, India.*[*]

I agree as to the extreme importance of making our native Christians realize what the Church is—the body of Christ—and that in the Church they are admitted to a high privilege and receive a solemn responsibility. But I do not know how we missionaries can lead them to realize their position, their honor, their duties as members of the Church of Christ, except through the channel of that church form and church organization to which we ourselves belong. I do not understand how I, as a Methodist, could be a warm-hearted Christian unless I am a hearty Methodist. I have been brought up in it; it is the body, as it were, of my religious and spiritual life. If I attempt to put it behind me, in dealing with our native Christians, and try to make them members of a church to which I can give no name, except that it is the body of Christ, and which must remain to me vague, colorless, powerless, I do not see how I can make them realize what it should mean to belong to the Church of Christ.

There are said to be two perils connected with this. One is that we would give the heathen world a weapon against us when they see on the mission field the divisions of Christendom, which pain us here at home, repeated before them there. I believe that is a visionary fear altogether. At any rate, as regards India, I have not in seventeen years ever had this accusation regarding Christianity brought to me by a Hindu, unless he had derived it from some Christian source; and for this reason, that however many the divisions of Christendom may be, the divisions of heathendom are far more numerous.

A second fear that is urged is, that if once we lead our native Christians to call themselves Methodists, Anglicans, or Congregationalists, and to know and to treasure the history, the traditions, the sentiments of these different churches, these divisions may be perpetuated on the mission field. I believe there is not the least reason to fear that they will. I have observed that, although I tried to make my native Christians good Methodists, and, although for the present their Christian life finds its way through this channel, yet their Methodism sits upon them very lightly, and as soon as in the native church there is real indigenous life, as soon as spiritual and religious life has taken root in the country and the people are feeling an independent power to stand alone, they will shake off, as a garment, all these cloaks of denominationalism that we lay upon them—cloaks necessary at the beginning to cover them, to give them an outward form and shape for their religious life—as soon as ever they themselves reach independence and are able to step out for themselves and make their own forms and organizations, we shall hear nothing then of any of our divisions of the West. They will form their own organizations.

Mrs. W. M. Baird, *Missionary, Presbyterian Church, U. S. A., Korea.*[†]

Sometimes when years of faithful effort have been put in, with little or no results in broken hearts or changed lives, a sore temptation comes to the missionary. He feels that the Church at home, whose agent he is, is watching him with impatient eyes, and wondering why his reports year after year continue to show little but hopes and anticipations.

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[*] Fifth Avenue Presbyterian Church, April 25. [†] Carnegie Hall, April 26.

He sees natives around him, friendly and mildly interested, yet clinging tenaciously to their heathen customs and beliefs, and a strong temptation comes to him to make it easier for them to become Christians by letting down the requirements of the gospel. He begins to think that Sabbath attendance at the neighborhood fair, either as purchaser or vender, is perhaps not to be absolutely prohibited, since the natives complain that not to go would subject them to serious inconvenience and financial loss. A compromise, of church in the morning and fair in the afternoon, begins to seem to him not altogether unreasonable. Or, here is a man who manifests his willingness to become a Christian if he can do so without disturbing his domestic relations, which happen to be plural. He is a leading man in the community, and the missionary feels that if he can secure him, numbers of the other villagers will follow. He begins to revolve the matter in his mind with a view to letting him in. Plausible reasons speedily suggest themselves. David and Solomon had concubines, and the Lord winked at the matter. This man had assumed these responsibilities in the days of his ignorance, was he warranted in denying them now? It would mean a great tearing up of the man's household; the missionary knows and likes him, and feels disinclined to impose hard conditions upon him. He loses sight of the fact that the option of making conditions was not left with him, and so it comes to pass that the gospel is conformed to the heathen, instead of the heathen to the gospel, and by and by we have the spectacle presented of a native church made up of Sabbath-breakers and adulterers.

Better a thousand times the unbroken regions of darkness than such baptized heathenism as this. Better long years of fruitless labor than such sadly unchristian results. No appearance of prosperity, however flattering, can atone for such a sacrifice of principle. It is easier to keep out than to put out, and when it comes to admitting members into the Church, a missionary can not afford to present other than an uncompromising front to the various forms of evil that show themselves, no matter how firmly rooted, in a heathen community.

MR. ROBERT E. SPEER, A.M., *Secretary, Board of Foreign Missions, Presbyterian Church, U. S. A.*[*]

I do not know of any question that is of more importance in connection with the standards of conduct than the question of admission of the polygamists with their polygamy into the Christian Church. What guaranty have we that polygamy will not do in the Christian Church what polygamy does outside of the Christian Church? Outside of the Christian Church polygamy destroys homes and makes impossible personal purity. Will baptized polygamy create Christian homes and promote personal purity? I do not believe that polygamy can be kept from doing in the Christian Church that which polygamy does outside of the Christian Church. Why, then, should it be let in?

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[*] Fifth Avenue Presbyterian Church, April 25.

People say because of the hardships which the exclusion of polygamists will force upon them. But it seems to me that there is some confusion of thought there as to what it is that constitutes polygamy. The financial relationship between a man and certain women does not constitute a polygamous relationship. If a man has wanted to support, financially, five women before coming into the Christian Church, there is nothing in the fact of his baptism that makes it compulsory upon him to stop supporting four of them. The nominal relationship does not constitute polygamy. If four women have wanted to bear a man's name before he was baptized, his baptism does not make it necessary that they should stop bearing it. We do not ask a man who comes into the Christian Church to stop supporting these women. We do not ask them to cease bearing his name, but we do insist that he shall cease living in that relationship which alone constitutes a polygamous relationship with these women, and shall confine himself to a proper marriage relationship with one of them. It must be so. People speak about the rights of the polygamist to enter the Church. Has a polygamist no right to enter, they say? Certainly he has, but he has no right to bring his polygamy with him. The door of the Christian Church is wide enough and high enough to let in any man who wants to come in, but the door has never been built wide or high enough to let in a man who brings polygamy with him on his back and in his heart.

It is not possible for a man to love the Christian Church or to have any real idea of what the Christian Church is who can not say that he loves his wife as Christ loves the Church, or that he is to his wife as her head, as Christ is the head of the Church. Polygamy flings itself as nothing else does against the very foundations of the Christian Church. It is not possible for that mystical conception of the Christian Church, which is the only vital one, to last under the upas shadow of polygamy. I say, let the polygamist come in, but let him leave his polygamy behind him.

REV. J. H. LAUGHLIN, *Missionary, Presbyterian Church, U. S. A., China.**

I want to lay down two propositions. The first is, that we have no right to deprive any penitent believer of the ordinances of the Church; and, secondly, that we have no right, in finding out about the penitence and the faith of the believer, to impose conditions beyond those imposed by the Word of God. I believe that every penitent believer should be admitted, for we can not keep a man a perpetual catechist. As to the second point, we have no right to keep a man from the ordinances of the Church that the Word of God does not keep out. Now, if we take the Old Testament as our guide, we know that polygamists were plentiful in the Church. If we take the New Testament as our guide, there is nothing, as I believe, to keep out polygamists in a country where polygamy is in accordance with the law of the land. I think we may fairly infer from the passage that requires an elder to be a man of but one wife, that there were men with more than one wife in the Christian Church of apostolic times. And, further, when Paul and

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* Fifth Avenue Presbyterian Church, April 25.

Barnabas went up to the council at Jerusalem and laid the matter of admitting Gentiles into the Christian Church, there was no prohibition of polygamy mentioned by James and the others in council with him.

Now, I think that if some of the speakers to-day lived in China and were as thoroughly familiar with the conditions that prevail there as the missionary is bound to be, they would have a more sympathetic attitude toward the wife of the polygamist and the children of that wife, who have not been mentioned. You may take the marital relation from the wife and allow her to be still supported by the husband, but you have inflicted an injury upon that woman that you have no right to inflict, and the friends of that woman will so regard it; and you would find yourself—the native Christian would find himself—involved in a lawsuit, probably, to start with; and the Church would find itself in the face of an opposing sentiment on the part of all the people around that you could not overcome.

REV. A. EWBANK, *Missionary, Church of England South American Missionary Society.**

I am not here to tell you how we deal with discipline in South America, but to give full illustrations, that you may know that there is a need for discipline; and by discipline I mean the original meaning of the word, teaching. We are punished that we may be taught to be better.

Missionaries who work in Terra del Fuego, among a race only a little better than the beasts, in some respects lower than the beasts, have to deal with discipline. The old men are the men of authority there. They choose for themselves all the young women. It doesn't matter how many they have as their wives, the young men can have no wives except the old, discarded women of the old men. When a wife gets old she is discarded by her husband, and then a young man, if he pleases, can marry her. I ask you to consider discipline among a tribe like that.

We pass up South America into Chaco. Among its various tribes the Lengua people find that they have a great many more men than women. So that instead of one man having many wives, you occasionally find one wife having several husbands. How are you to deal with these people? It is their law and their custom. How are you to bring in the Gospel of God to them and make them understand?

We go a short distance thence and are in the district of the Suhin. There we find that the women are largely in excess of the men, and here we have one man with many wives.

Cross over the Andes into Chile. Here the highest type of Indian of South America is found. All the men who are wealthy enough have several wives each. The number of wives a man may have is therefore a question of rank. How are you to deal with the people here where the chief, looked up to and respected by all the people, has several wives? It is only the poor man who can not afford to buy more who has to be content with one.

These are some of the problems that we, as missionaries, have to face in South America in this question of discipline.

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* Fifth Avenue Presbyterian Church, April 25.

CHAPTER XXXV

SELF-SUPPORT OF NATIVE CHURCHES

The Principle—A Self-sustaining, Self-nourishing, Self-propagating Church—The Situation as to Self-support in the Various Fields—Methods of Application of the Principle—Various Aspects of the Subject.

General Principles of Self-support

REV. GEORGE B. WINTON, *Missionary, Methodist Episcopal Church, South, Mexico.**

In this paper the term self-support describes neither self-supporting missionaries, nor self-supporting native preachers, but self-sustaining, self-nourishing, self-propagating churches.

Our sources for the understanding of this subject are two, the Bible, and the experience of Christian workers. Under close scrutiny these two almost blend in one. The hints and half-disclosed methods of the Acts and Epistles show that the apostles had no fixed, divinely foreordained schedule of work. They met their problems as they arose. He who expects to find in the New Testament a complete missionary manual will be surely disappointed.

It is important, nevertheless, that such indications as the Scriptures contain be studied, and that the results of our own experience be tabulated for comparison therewith.

As the heaviest financial burden a church has to carry is the support of its pastor, we ask, first of all, Does an infant church always need a pastor? May there not be a period of growth in which a pastor, in the full sense, is a too expensive luxury? The silence of Scripture at this point is significant. In the whole range of the Acts and Epistles there is no passage where this office, as we know it, is referred to. It is true that Paul mentions "pastors" among the officers of Christ's Church—his gifts. But the word in Ephesians (iv. 11) means less than it does to-day. For his own infant organizations, the Apostle habitually appointed "elders," using always the plural. As time passed, however, some of these officials developed special aptitude in the ministry of the Word. They became prophets and teachers, as well as elders. As elders they were also overseers or bishops, and so, little by little, the pastorate emerged, combining preaching and oversight. Likewise, as the congregation grew stronger, they began to assume the support of these men, who then gave themselves wholly to spiritual things.

New churches founded among people who have but little of this world's goods might do well to follow this apostolic precedent. A mine of spiritual literature is now accessible, to be read to the infant church by such officers as may be appointed. By means of these readings, and by prayer, and witnessing, and spiritual songs, helped from time to time by the visits of the missionary, they must nourish the church's life. At a later stage, various churches may associate themselves together in a circuit, and thus secure the help of a pastor long before any one of them could command all his time. This plan was much used in the early days of American Methodism.

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*Carnegie Hall, April 27.

An incidental advantage of this season of growth previous to the full development of the pastorate is the stimulus which is put upon every member of the congregation to take a part in the worship. By exercises in which all share, the church is edified and unbelievers are impressed. And in this school of training the future preachers of the Word are found out and prepared for a wider sphere.

But it is not to be denied that the chosen plan for the full development of Christ's body in the world is the ministry of an individual man to a single congregation. The blessing of centuries is upon the one-man pastorate. Allowing this, and that such is the proper aim and ultimate product of all preliminary growth, we observe that the Scripture is very plain to say that "they which preach the gospel shall live of the gospel." And from the same passages we learn that this support should come from the people whom they serve. We have taken near a hundred years to discover that the second half of this precept is just as binding as the first. Finding the infant churches unable to sustain a pastor, missionaries have had two courses open to them; first, to wait till the churches were more fully developed before giving them one; second, to pay their preachers for them. The second course has almost universally been taken. On a fair estimate, three-fourths of all the problems which now beset our work arise out of the use of foreign money to pay native preachers. When practical difficulties thus multiply about a procedure which not only lacks the sanction of God's Word, but positively contravenes its teaching, it is time to pause.

It will be interposed here that the strict construction of this would require missionaries also to be supported by those to whom they preach. Inferences like this have their origin in the theory that missionaries and native preachers belong in the same class. But they do not. Their offices are clearly distinct. In the first place, the work of the missionary is that of an evangelist, not that of a settled pastor. When the church which he has helped to found becomes well grown and fully organized, there will be no place found for him. Its proper development involves no provision for his support. Again, the missionary is a foreigner, and despite native speech, native food, and native dress, a foreigner will he remain. His accountability is to a distant church. That church sent him out, and by every dictate of reason and justice should support him. He has no compunction at receiving help from it. But like Paul, it were better for him to die than become a burden upon the feeble congregations where he labors.

To distinguish thus clearly between the position of the foreign missionary and that of the pastor native to the soil, is prejudicial to neither. It disposes of the argument that because a board supports the missionaries it is bound to support the native pastors. Such an arrangement might very well be agreed to as a makeshift and during the urgency of new work. But much harm has been done by it: First, to the churches. It has enervated and stunted them. They have lacked the stimulus of a healthy activity. After their organization is completed they usually pass under this system into a period of arrested development. Some of those formed in the early part of this century are no nearer to perfection than then. Secondly, to the preachers. The ministry has sometimes been positively blighted by the mistaken kindness of missionaries and boards. A hireling spirit has taken the place of zeal for God. Many have run who were not called. Uncomfortable antagonisms have arisen over the distribution of funds, accentuated by the race spirit in its uglier phases.

We have come to a point where there is no excuse for the repetition of these errors. The Spirit's leadings in both Scripture and history show the right way. Mission churches should have pastors only when they are able and willing to support them. If all our boards would agree upon this principle it would be of easy application on the new fields of the twentieth century. Just how the change to a better way is to be wrought among those churches already accustomed to lean on the strong arm of a foreign board can not be shown in a sentence. It should not be by a sudden revolution, lest much be lost that has been gained. Every field, every denomination, pretty nearly every station, will find its own problem peculiar in some sense. We must solve them as best we may, under divine guidance. A constant agitation of the subject among both preachers and people; instruction as to the needs of the regions beyond, calling for sacrifice on the part of those who have already received Christ; explanation of the value of national independence, in Church as well as State, thus turning again to good uses pride of race and country—these and other methods will readily suggest themselves. Very few of our converts have been properly trained in systematic giving for any cause. And while too much should not be expected of schemes for ministerial self-support, the preachers also will have to help. They must be willing to endure hardness; poverty and celibacy—not for vows but for conscience' sake—may yet have their uses.

The essential thing for the accomplishment of this much-needed change is that we should all be agreed as to fundamental principles. Much will be gained if there is no unwise rivalry between different missions in the matter of native helpers and their pay. We need also to be united in spirit as well as in theory, that Christ's prayer for those who should believe on Him through the disciples' word be fulfilled in us, of every nation and of every ecclesiastical group, "that they all may be one."

I have proceeded upon the assumption that if our churches can be brought to the point of sustaining their pastors, they will also meet the other demands of church work. Next in fruitfulness to the paying of preachers' salaries and of incidental expenses, is the building of places of worship. Nothing gives a congregation so high a regard for the privileges of the sanctuary as having sacrificed money, labor, and time in preparing a temple for God's worship.

From Scripture, therefore, and from experience, I ask your agreement to the following summary of principles:

1. The use of mission funds should be limited to the support of missionaries, the issue of literature, the founding of schools and hospitals and their support, and some help in the erection of church buildings.
2. Converts should from the first be instructed in the necessity of sharing the burdens of Church work.
3. The self-support of native churches should be facilitated by simplicity of organization, to the extent even, if necessary, of delaying for a time the full development of the pastorate.
4. The application of these principles should be absolute in all new fields. In those already occupied, agreement should be had at once by the officers of the different boards and their representatives, upon such policies as will tend to develop thorough self-support in the place of the present helpless dependence.

The Working of Self-support in the Fields

REV. H. N. BARNUM, D.D., *Missionary, American Board of Commissioners for Foreign Missions, Turkey.**

The idea of self-support took shape in the Harpoot field sooner than in any other station in Turkey. The practice had been to pay almost all the bills incident to the prosecution of the work inaugurated by the missionaries, in the expectation that the people would voluntarily propose to assume the burden themselves as soon as they should appreciate the value of the blessings brought to their doors. This expectation was not realized. The native Christians supposed that they had fulfilled their obligations when they attended the services opened by the missionary, and sent their children to his schools. The injunction, " Freely ye have received, freely give," was supposed to apply to the missionaries and not to themselves. The Americans were rich, the natives were poor, and it was a favor to the Americans to give them their presence and lend their moral support.

At the breaking out of the Civil War in America in 1861, six years after the beginning of the work in Harpoot, we had the impression that our board would be able for some years to do little if anything beyond paying the salaries of its own missionaries. Nearly all our helpers were theological students, who studied seven months and labored five as preachers and teachers, the winter being altogether the most favorable time for village work. We had a large theological class, and we told the members that we could not assure them a salary for any definite time, and we also gave the same information to our people in the villages. A muleteer, who was a zealous Protestant in a village where only a few families had separated from the old Church, said: " I will give board to a young man, if you will send one." This was a new and valuable thought for us, so we suggested it to our friends in the other outstations, and it found ready acceptance, so all the students were soon located with a small salary from us, and their board or its equivalent in money from the people. This was the first definite step toward self-support in this field, except that when the first pastor was ordained the previous year, with great effort one-half of his salary was secured from the people.

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* Carnegie Hall, April 27.

This experiment, although undertaken under the stress of the Civil War, was so valuable in its results as to persuade us that it was providential, and it led us to adopt self-support as a definite policy. Along with this we pressed upon them the idea that the support of their own institutions was not the measure of their responsibility, but that the duty of evangelizing the land rested primarily upon them, and that we were here as their assistants for a limited time. Of course this idea was not at once adopted by the people, but it grew upon them, and as it grew it made them more active in their efforts for others. Each church organized for work in the villages near to it, and the churches together undertook the evangelization of Kurdistan as a foreign missionary work. The plan of giving tithes also found great favor, and we had the hope that in a few years we should be able to commit the work wholly to the native churches.

A reaction, however, owing in part to influences from other parts of the country, and in part from the native want of perseverance, set in some twenty-five years ago, and this, along with the poverty of the people, the stagnation of business, the want of enterprise throughout the country, and a large emigration to America, made the effort more difficult than it had been. Still we persevered until something like seventy per cent. of all the expenses at the central station and sixty outstations was paid by the people.

Then came the well-known events of November, 1895, when the land was devastated, and the whole missionary fabric, especially in this field, seemed to be in ruins. Besides the missionary premises which were destroyed, thirteen chapels, six parsonages, and twenty-two schools were burned. Besides the ten pastors and preachers who were killed, a large number of the most reliable and worthy men in the different congregations were killed. Almost every Christian house was plundered, and thousands of houses were burned, and many men to escape death embraced Islam. Many of those who had been most forward in the support of the institution of the gospel became dependent upon charity for their daily bread. For a time, we were obliged to assume the entire support of nearly every laborer in this entire field. Confidence was destroyed and business at a standstill. Chaos reigned everywhere.

The recovery from such a condition in such a country is very slow, still our people are showing wonderful self-denial in taking up again the burdens of the past. The statistics for 1898 show that sixty-nine per cent. of the expense for the support of their own institutions was borne by the people. This, however, should be said, that this large percentage is due in part to the dropping of the weaker outstations, reducing their number from sixty to forty; in part to the decrease of laborers, through the death of some and the emigration of others; and also to the diminished appropriations of our board. This statement is for the Harpoot station, where the missionaries are in perfect accord in this matter. It requires constant pressure in every department and in all parts of the field, or there would be a reaction.

The development of self-support among unevangelized people can never be completely successful unless the native congregations fully accept the principle that the work is their own, and that the missionary society is simply their helper for a brief period. Many shrink from assuming such a responsibility, while others are stimulated by it. There are several ways of promoting this idea.

1. Let the native church take the form and adopt the policy suited to its environment and the national bent. Real independence is not merely paying the bills; it is moral as well as financial. If the organization is American or European, and not national, it will be difficult to make the people feel that it is really their own. We plant the seed, but the plant draws its nourishment and takes its form from the soil in which it is planted. It is a growth, and not a casting in a matrix. If the church is genuine, it has life. This life may be fostered and helped, but the attempt to give it a particular shape hinders its growth.

2. Let the congregations select their own agents, with help from the missionary, and fix their salaries. Self-support is absolutely unattainable unless the expenses are within the ability of the people to pay, and unless the pastor and teacher are willing to conform their style of living somewhat to that of the people for whom they labor.

3. Emphasis is given to this idea if the salary is paid to the treasurer of the congregation and not to the pastor or preacher himself, for the aid is to the community and not to himself.

One leading difficulty in carrying out the policy of self-support is in making the people realize the independence of their gospel institutions, and their own individual responsibility toward them. The payment of salaries to religious teachers is something almost unknown in unevangelized lands. Presents are made, and money is paid for special services, but nobody in particular is responsible for any stated sum. The priest or mollah gets what he can from his people, and it is the concern of nobody whether it is much or little. Time and persistence are essential to the inauguration of a more liberal system and the cultivation of a sense of personal responsibility.

A second difficulty is that the native agents are not satisfied with the salaries which their people are ready to pay. They are slow to regard their relations to be with their congregations alone, and not with the foreign society. The people, also, are slow to realize that the needs of their preachers and teachers are greater than their own; that they must have books; and that as they are to be leaders in civilization as well as in Christianity they ought to adopt a style of living somewhat in advance of that into which they were born.

A third difficulty is the poverty of almost all who bear the Christian name in a country like Turkey, and especially of Protestants. The fact is patent that but few Christians have been oppressed as have been the Armenians. As in the time of our Saviour, it is "to the poor that the Gospel is preached." Many outside of our congregations are persuaded of the truth, but remain outside simply because they are not willing to bear the financial burden which they know will come upon them if they join an evangelical congregation.

As to the "outlook" for the future. Our congregations are already practicing great self-denial, and as things now are, we can not reasonably expect more from them. Probably the same would be said by our brethren throughout the mission. Growth is very slow, and until there is such an awakening as shall bring into the Protestant ranks a large number of those who are now intellectually persuaded of the truth, or until there is a radical change in the material condition of the country, we can not expect rapid advance in the direction of self-support.

REV. J. MORTON, D.D., *Missionary, Presbyterian Church in Canada, Trinidad.*[*]

I have been laboring for thirty-two years in the Island of Trinidad, among East Indians who were brought there to labor on the sugar estates, indentured for five years. They come, as you may well believe, poor. There was one man called Rupee Walla, the man who had a rupee, because it was quite an extreme circumstance that an emigrant should bring a rupee with him. I wish to say at the outset, so as to save details, that during last year our converts contributed on an average $6.22 per communicant. I don't know whether that would be regarded in the country parts of America as very small or not, but considering the people who give it, it is something.

I am sure we are very much obliged to every one who has given us information with respect to this subject of self-support. One thing was recalled to my mind, the statement of an eminent divine in England when asked near the close of a peace-at-any-price meeting to give his opinion. He rose and said: "Gentlemen, I am in favor of peace, peace at any price—yes, peace at the price of war." Well, I am in favor of self-support, self-support at any price, even self-support at the price that you do not get it for a while. I do not see how it is possible in the circumstances of our island, with a population which has increased during the last thirty years from 25,000 East Indians fresh from India to a population of 85,000 East Indians, to carry on that work except largely on the basis of providing for the new population, which means evangelistic work. Even if we could gather all our people together in centers, much more might be done; but what of the mass that is pouring in on us? We have four ordained men. We have about fifty catechists. We use that word to distinguish them from those that are ordained, and we have sent a catechist to San Lucia, to Grenada, and to Jamaica among the heathen people. How are these laborers to be sustained there without being fitted? Without that they can not be expected to do the work. If we take the best men we can find, and tell them: "You are too good a man to be digging part of the day in a ditch; you must go and give your whole time to this work," we must feed them. The only question is whether we are to wait until our native community is strong enough to evangelize an extra number of 2,000 per annum coming in, or whether we will take the gifts of the people at home who are telling us: "Take our money and spend it for the evangelization of the people."

I believe in self-support. My father taught me I should support myself, and I have done it since I was twenty years of age. I have sons, and I tell them they must learn self-support, but I did not expect them to support themselves until such means had been taken as would give them a fair start. Let it be clearly and distinctly understood that self-support certainly is to our advantage; but we will not all get it in the same way. Let it be enough for us that every true missionary is working for self-support in the best way he can, and that he will get there, we hope, safely and successfully in time.

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[*] Central Presbyterian Church, April 27.

REV. HUBERT W. BROWN, *Missionary, Presbyterian Church, U. S. A., Mexico.**

In the Presbytery of the City of Mexico it was almost impossible to get the churches to state that they would contribute anything toward the support of their institutions. Some offered to give fifty cents a month, others twenty-five cents a month, others twelve and one-half cents. But we published the list and sent it around to the churches with a request that they would give each month at least the amounts assigned them. That was the entering wedge.

A little later the mission adopted a plan of self-support by which the native churches should give the first year 5 per cent. of the pastor's salary, and the next year 10 per cent., and so on until 50 per cent. was reached. After that it would be determined by circumstances whether it would be best to go further or not. I am glad to say that many of our churches in Mexico during the past year contributed 25 per cent. of the pastor's salary. For example, in Mexico City the church raises $25 a month toward the salary of the pastor, Mr. Morales, of whom some of you have heard as the Moody of Mexico.

But we felt that was not enough. We needed some point of union for all the churches, that they might be united in some work, and our Presbytery organized a Mexico home mission board. Last year they raised between nine hundred and a thousand dollars, and supported two workers.

We had twenty places in which those two men had to preach, and there were other ranches and towns asking for the Gospel; and we needed $2,000 for the next year. How could we raise it? In our church in Mexico City, we have a little Society of Christian Endeavor composed of ten members, and they talked the matter over and they made the astounding proposition to raise a thousand dollars if the other churches of the Presbytery would raise a thousand dollars more. It seemed impossible, but two Sundays before I left one of the members gave me as treasurer of the home mission society the $500 which they had promised to raise. I asked: "How under the sun did you do it?" as did several other people. They answered: "Faith and works; that is what did it," and they never told me any more; they would not give me their secret.

Others might give different testimony, but we see no reason why within a few years a number of our churches should not be entirely self-supporting.

Some churches might have what they call spiritual self-support, which means that the man who does the preaching supports himself and the congregation do nothing. I suppose that is a very easy kind of self-support to secure, and I do not see much spirituality in it; but this financial self-support is the hardest and most delicate problem that we have had to solve, and it has caused a great deal of trouble. It has lost to us some preachers of the gospel in that country who were not willing to beg for their dues—that is, to take the necessary means to secure their own salaries—and so they withdrew from the ministry. But others have had backbone enough to stay on and to say: This must be done; it is our work. This is the Church of Christ in Mexico; if it is ever to succeed and to have a permanent basis it must be self-supporting.

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* Central Presbyterian Church, April 27.

REV. SUMNER R. VINTON, *Missionary, American Baptist Missionary Union, Burma.*[*]

As a result of the work of the past, which from the very start has been self-supporting through and through, we have to-day in Burma one hundred and twelve distinct Baptist churches with six thousand six hundred members. Twenty-five of these churches have ordained pastors. The bulk of the other pastors are seminary trained men, supported by the churches. The most of the American money that goes to this mission is for the salary of the missionary. There is also one special evangelist, supported by the mission. He is an American-trained native, who is practically the same as an American missionary, and the right-hand man of the missionary now in charge. Two hundred dollars is given by the Women's Missionary Society for the support of native Bible-women, and there has been a grant of two hundred and fifty dollars a year to the town school, but for some years past we have told the Society that when they want the money somewhere else they can take it and not give us that appropriation.

These one hundred and twelve churches are absolutely self-supporting. Not one cent of American money goes to the support of pastor or church. They are so organized that the stronger churches help the weaker ones to pay their expenses. More than this, they support their own primary schools, almost every church having its primary school. In the earlier years it was quite customary for pastor and teacher to be the same man, but with the development of the work there are to-day many churches which have their own pastor and have their own school-teacher in the village as well. More than this, they support the town school for which the appropriation of two hundred and fifty dollars has already been mentioned, this being a boarding school of from one hundred and fifty to two hundred and fifty pupils, the scholars paying a tuition fee of about six dollars and a half per year. More than this, in token of their regard and love for the men who have labored and given their lives for them, they are to-day erecting a memorial building for school purposes, entirely without the aid of American money. Something over ten thousand dollars has been spent on this building already. When completed it will cost twenty-eight thousand dollars.

More than this, when the association met a few weeks since, twelve native missionaries had been supported for the past year by these native Christians. On account of the reports of these native missionaries, the money was raised at association for two additional missionaries. The people are not wealthy. They are agriculturists. Many of them do not see five dollars in cash in the whole year, though we have a few who do see more actual money. I think the secret of this success is that from the beginning this principle has been pushed, that the people should pay according to their ability, and should have church buildings and should support men as they are able to pay for them. The giving has been straight out-and-out giving, from self-sacrificing principles which have been preached over and over again to those natives as of the elementary duties of Christianity; and the missionary spirit has been inculcated in them from first to last, that they are saved not for themselves only, but saved to serve the Lord Jesus Christ.

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[*] Fifth Avenue Presbyterian Church, April 27.

REV. JULIUS SOPER, D.D., *Missionary, Methodist Episcopal Church, Japan.**

From 1892 to the present time we have been giving great attention to this very vital subject. Whatever may be said about the old method, I am glad to say that through it, with all the mistakes that have been made, we have raised up in Japan to-day a strong, vigorous, intelligent ministry, and we have thousands of earnest, intelligent Christians. To-day every one of our churches gives something toward the support of its pastor and its evangelists. We have several self-supporting churches. We have eight or ten that will be self-supporting, we firmly believe, in two or three years. During the past four years we have raised on the field in Japan, not all, but most of it given by Japanese, thirty thousand dollars. Is it not something to be proud of, when those people so appreciate the Gospel that they are giving of their substance and are helping to sustain the work which we inaugurated there twenty-seven years ago?

The question in reference to self-support in Japan to-day is simply a question of numbers. That is all. Some churches have forty members, some sixty, some seventy-five, some one hundred and fifty, some two hundred. Whenever we reach a membership of one hundred and fifty or two hundred we can have self-support. But there are very few congregations with only thirty-five or forty members that can support their pastor. So to-day, while we welcome self-support to the front, while we press it in our Quarterly Conferences and in our General Conferences and at every meeting possible, our great aim is to get our ministry and our people baptized with the blessed Spirit. And as soon as we can get these churches filled up self-support will settle itself.

REV. THOMAS BARCLAY, *Missionary, Presbyterian Church in England, Formosa.*†

There are several points which I wish to bring before you, and the first of these is, that the disposal of all money coming from England in support of the mission lies, from beginning to end, entirely in the hands of the foreign missionaries. We alone decide how that money is to be spent. We may consult the native Christians, but they have no voice in the decision as to how that money which came from abroad is to be employed. And, in the second place, we always draw a clearly marked line of demarcation between two classes of native workers; in one class are the evangelists or teachers, and in the other class are the ordained native ministers. The former of these classes we regard as our agents, to a certain extent. We train them and employ them and decide as to where they shall serve; we make ourselves responsible for their entire salary, for when we send them, for instance, at the beginning of a work, we can not expect that the Christian Church should be entirely responsible. The churches begin by bearing the current expenses, and then, by such arguments as have been presented, we teach them the duty and privilege of self-support, and so well do they respond that we often find that some of these native catechists have one, two, or even six months' salary paid, at the end of the year, by the native Christians. But it is different when we come to the native ordained ministers. According to our Presbyterian views, such men stand exactly on the same platform as we do. The native minister is an ordained minister of the church. I have no more authority over him than he has over me. Therefore, our church from the beginning has made it a principle, in order to conserve this independence of thought and action, that such ordained ministers shall be entirely supported by the free-will offerings of the people who call them to be their ministers. In some cases two or three or more congregations unite to call a minister, but in all cases he is paid not one cent of English money. Of course, this creates a difficulty sometimes in regard to the question of the compensation of pastors; but the result ultimately seems to be satisfactory, especially in one direction: it simplifies the relationship between the native pastor and the English missionary.

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* Fifth Avenue Presbyterian Church, April 27. † Carnegie Hall, April 27.

REV. DR. CHARLES BORCHGREVINK, *Norwegian Missionary Society, Stavanger, Norway.**

As a representative of the Norwegian Missionary Society's workers in Madagascar, where I have been a missionary thirty-one years, I will give some facts regarding the state of our work in that island:

Norway is a little country as to population. We are only about two millions. But the Norwegian churches are doing a pretty large mission work. In spite of our small number, and in spite of our having very few rich people, our churches contribute about $150,000 a year to foreign missions, of which amount about three-quarters are contributed by the women.

Our work in Madagascar is carried on by about forty missionaries and ten unmarried ladies. Among the missionaries there are two medical men.

Our baptized Christian community on the missionary field amounts to a little more than 50,000 and we have nearly the same number of children in our schools, of whom most are heathen. We have between 800 and 900 churches, most of them small, in all of which the Word of God is preached every Sunday. Of our native workers between seventy and eighty are ordained pastors. The rest are teachers and evangelists and number about 1,700. The number of persons baptized in 1898 was more than 5,000, and, if I am not mistaken, the number was much greater in 1899.

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* Central Presbyterian Church, April 27.

Lepers abound in Madagascar, and our mission has been able to give bodily and spiritual care to more than 500 of those miserable creatures. About 400 out of this number are communicants. We have a separate home to which the children of lepers are brought immediately after their birth, and it seems that by means of a strict separation from their parents these little ones may be saved from the fearful disease. In our two hospitals about 10,000 sick people, yearly, are nursed or treated as out-patients. We have two boarding schools for girls. The girls remain with us from the age of three or four years up to sixteen, when most of them are married to Christian men. Our mission press prints all necessary school-books. As to Bibles and New Testaments, we are greatly helped by the British and Foreign Bible Society.

You will easily see, that in so extended a work as this, carried on by a small and not rich community, it is not only from a missionary, but also from an economical, point of view, of the highest importance to get the churches to support themselves. The native Christians have done a good deal, for instance, in the building of churches and schoolhouses. But in paying the salaries of pastors and teachers there is still much to desire. If we had not the rival mission of the Roman Catholics in Madagascar, we should have a much more easy task in teaching our native Christians to support their own institutions. But the Roman Catholic missions are very rich and they will gladly spend money in order to get the better of us. But in spite of this I do not think they can succeed altogether in checking our efforts. The feeling among our Christians is growing stronger, that it is their duty to help themselves, and it is encouraging to see how they are beginning, and not least the women, to awaken to this duty.

Our native Christians feel themselves a missionary church having responsibility for the heathen tribes in the island. So in their last yearly assembly they resolved to take it upon themselves to evangelize a large heathen district in the neighborhood, supporting schools and churches there; and we do not think it right to do anything to stop their zeal in this respect, though it might be said that their first duty is to support their own schools and churches. There is great hope that our medical mission will soon be self-supporting. In one of our stations the native Christians have built their own hospital and support their own doctors and nurses. At one of our hospitals the expenses are borne by what is paid for attendance.

It must be remembered that in Madagascar there are hindrances to self-support, probably greater than in any Asiatic country. Not only are the inhabitants poor, but they have not been accustomed to give anything to heathen worship. And besides we have the rivalry of the very strong mission of the Roman Catholics, where everything is given gratuitously. By introducing the " short-cut method " to self-support without considering the difficulties, we would drive a considerable part of the Malagasy population into the arms of the Romanists, thus shutting ourselves out from the great work now proceeding in Madagascar. Self-support in the mission field shall be the starting-point for new efforts on the part of the Norwegian Missionary Society in Madagascar, and may have the result, I hope, that in less than ten years our churches in Madagascar will be able to support their own pastors. As to the school work and expenses for building purposes, a longer time will be needed. But also in these respects there are signs that our churches in Madagascar will be able to stand on their own legs, if we give them a little time.

REV. H. G. UNDERWOOD, *D.D., Missionary, Presbyterian Church, U. S. A., Korea.**

Every church in its mission work is desirous of establishing, in the fields in which it has missionaries, a self-supporting, self-propagating, and self-governing native church.

We do not then, in presenting this paper, pose as the special advocates of self-support as though it were not believed in by those who differ from us, we simply raise a question as to whether self-support in the end can be most satisfactorily reached by the granting of generous aid at the beginning, or whether better results can be secured by pushing self-support from the very opening of the work.

This paper presents an object-lesson of a field where the principle of self-support was strenuously pushed from the very first.

The plan of strenuously urging self-support in every department and insisting upon the same has nowhere had a fair trial. Dr. Nevius, although he never claimed to be the originator of this plan, was doubtless the one who brought it most prominently before the mission world, and yet it certainly never had a fair trial in his own district of Shantung, China, where some of his own fellow-workers in the same mission were working on the opposite principle.

In the beginning of our work, before we had fully matured our plans, Dr. Nevius paid us a visit on his way to America in the summer of 1890. His book, "Methods of Mission Work," had already given us many valuable hints in the initiation of our work, but the full meaning of his system was more fully explained on his arrival. After a careful consideration, our mission decided that we would have in the end a more firmly established church by following this plan.

We have been fortunate in that the missionaries who have come out since, as they have seen our work, have nearly all taken the same view. Still further, the other Presbyterian churches that have come, and the Baptist mission have heartily adopted the same plan. Thus with the exception of the two American Methodist missions, and perhaps the mission of the Society for the Propagation of the Gospel, all the missionaries in Korea have adopted the one plan. It might be said that under these circumstances the system was having a fair trial here, but difficulties attend the working of a system of self-support side by side with another system in which, in various ways, money from the home land is freely used.

The system as now followed by our mission is not exactly what was originally known as the Nevius system, but has grown out of the needs of the work, and has been developed with it, and is on the whole more thorough than the system of Dr. Nevius's "Methods of Work."

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* Carnegie Hall, April 27.

The Koreans are extremely poor. There are no large guilds of wealthy merchants, and a small sum of money is there a fortune. A man with a capital of one or two hundred dollars would be considered well to do, and almost a gentleman of leisure. The poorer classes from which in the main our church members come, live largely in low-thatched mud huts with one, or perhaps, two small rooms with a hole in one side covered with paper in lieu of a window and a small rough lattice door. Shantung is, I believe, classed as one of the poorer provinces of China, and yet Chinese merchants, carpenters, builders, and others from that section who have come to Korea, tell us that the Koreans are far poorer than the men of their own province. It certainly can not be said that the measure of success that has been meted to our work is due to Korea's wealth.

The general principle on which we work is that the missionary is a leader who has to gather his workers from among the people. Each missionary is allowed one paid personal helper, although some of our missionaries have no paid helpers at all. When a man's work becomes so large that with thirty or forty, or in some cases more, churches to oversee he is unable to superintend the work with only one helper he may be granted an extra paid helper. No evangelist or pastor is paid by foreign funds. The term "foreign funds" applies alike to the board's money, funds provided by friends at home or drawn from the missionary's own pocket. The missionary needs his helper in order to keep in touch with his field, and properly to oversee his work; but the real evangelistic work, and the pay of evangelists and the work of carrying the gospel into new districts, we place on the shoulders of the native church. The cost of their churches and chapels, as well as their primary schools, is borne by the natives, and during the last few years we have asked the natives also to carry on the native church schools, although in the beginning of these schools assistance may be rendered to the extent of one-half their expenses. From the very start we have tried to put the burden of propagating the gospel upon the natives. We have been willing to lead wherever possible, and we have striven to make every Korean realize that the gospel has been given to him, not for himself alone, but in order that he may carry it to his neighbor, and that it is his privilege to become a co-worker with God.

I believe that the progress of the work in Korea is very largely due to God's blessing the methods that we have adopted. The very fact that the burden of preaching the gospel is put upon the natives has given to us a church of earnest Christian workers who are fast carrying the gospel throughout the whole land. To-day, out of 188 imperfectly organized Presbyterian churches, 186 are entirely self-supporting. In them we have an adult membership of nearly 3,000, of whom 865 were added during the year.

As illustration of the attitude of these churches toward church building, the history of two of the buildings may be mentioned:

1. The Chang Yun Church. Some ten or more years ago, when this church had a membership of ten or a dozen, they sent to let me

know that they were desirous of securing a church building for their neighborhood. When I found that they were expecting the mission to provide them with a church, I informed them that they must put up their own building. They said it would be impossible.

A few years later the Rev. Mr. McKenzie, from Canada, arrived in Korea and settled in the little village where this church is situated. His earnest Christian life there soon brought a change among the villagers, and it was not long before they decided to build a church. One gave the trees as they stood, others offered to go and cut them down, others volunteered the use of their ox carts to haul them to the site, a poor widow woman gave the lot on which the church stands, others gave grain to feed the men who volunteered their labor, a few gave money. This church was a substantially built chapel in the center of a farm village of about sixty houses. Before a month was passed the building was too small, and steps were taken for its enlargement. Before a year was out its capacity was doubled and two neat school- or class-rooms were added.

The church to-day is one of the strongest that we have in Korea. In addition to paying all its own expenses, it supports an evangelist, who, under the direction of the elder and deacons, travels from village to village. It supports its own church school. In addition to this, it is very liberal in assisting other churches and chapels, and the members take up collections for mission work, and on two occasions—that of the Indian famine and the Turkish atrocities among the Armenians—collections were voluntarily taken up in this church. When it is remembered that the people are largely paid in kind, and that wages there are less than ten cents a day, such voluntary contributions alone represent no small deprivation and hardship. Brother So, the elder in this section, has informed me, however, that if the native convert would but be as generous in the worship of the true God as he was formerly zealous for the heathen deities, the Korean Christians would have more than enough money to build their own churches, carry on their own schools, and when all this was done they would have quite a sum left over toward the salary of the missionaries whom they need as leaders.

2. The Sai Mun An Church. The little building on the mission compound in Seoul in which the Christians had been meeting became too small, and in 1895 it was necessary to enlarge it. We called the church together and told them that the enlargement was needed, and in discussing this, it appeared evident that a new building would be necessary, that would cost in the neighborhood of 1,000 yen. We asked them what they could do. After considerable discussion concerning the plans, the natives told us that they had raised a little over 20 yen. We were proud of the effort that they had made, and the missionaries took steps toward raising the balance of the money for the new building among themselves. A site was secured, when one day at a little prayer-meeting, our deacon, Yi Chun Ho, startled the Koreans, as well as the missionary, by the suggestion that the natives alone should put up the new church. I said: "You have raised 20 yen and you believed that you had done all that you could, it will take almost 1,000 yen to put up the church, can you do it?" His quiet reply

was: "We ask such questions as 'can you do it' about men's work, but not about God's work." The proposition was enthusiastically accepted. The women agreed to have in the kitchen a basket, and of everything that they cooked to set aside a small portion which was to be sold for the church; boys took packs upon their backs and gathered up stones that could be used in the building; men who had never done a stroke of work volunteered to do what they could. Some Christian carpenters said they would gladly work for the church for nothing every other day, while on alternate days they would work outside and thus support their families. The mission gave nothing but the site, the tiles, and a few timbers. The missionaries threw off their coats and assisted in the work, and on Christmas Day of the same year we were privileged to dedicate the Sai Mun An Church that had been put up entirely by the natives at the cost of 750 yen. The example set by the Chang Yun and Sai Mun An churches, and almost at the same time by one or two congregations in the province of Pyeng Yang has been followed wherever Presbyterian work is starting, all over the land; and it is not an uncommon experience for the missionary on visiting a station to find that the natives have ready a church or chapel for him to dedicate.

The following are some of the principles followed in our work:

1. We do not impose the completely organized church, as we have it in the home land, upon the people. Among all the 188 churches under the Presbyterian Council we have not a single fully and completely organized Presbyterian church in Korea. The organization is as simple as possible, and the leader may be one of the deacons or an elder if there is one.

2. We endeavor to plan our church architecture in accordance with the ability of the natives to build and the styles of houses generally used. For our large centers we have well-built, solid, tile-roofed churches, but in the small villages we have small thatched-roofed chapels.

3. We try to place the responsibility of giving the gospel to the heathen upon the Christians; our aim is that every Christian shall become an active worker. As a result, from a number of congregations the most intelligent Christians will be sent out to other places, while in some of the churches evangelists are permanently employed by the church to give all their time to this work. In some cases where a helper is allowed by the mission, the missionaries associated will give half the salary allowed for each of two men, some native church or individual Christians supplying the other half.

4. It is the mission policy that wherever congregations warrant it there shall be church schools supported by the church, and under the supervision of the missionary in charge, or the stewards, deacons, or elders, as the case may be.

5. It is the aim of the mission to provide high schools or academies at its larger stations. The mission must provide the foreign teacher, the salaries of most of the native teachers, the beginning of an educational plant, but from the beginning the lighting and heating, janitors' wages, and the board of the pupils will be borne entirely by the natives.

6. In the training of our workers we meet with the most serious

problem, as yet unsolved. We see no reason to believe that in the early Church there was a regular stated pastorate, and we are not yet urging this upon the Koreans. In God's own time a regular pastorate will be established, but at the present time we have no distinct theological seminary in mind. Once or twice a year, the leaders in our country and city work are gathered in Bible- and training-classes. These classes generally last about a month, and with the Bible as textbook, we try to direct the studies of our leaders and to fit and prepare them for their work. The practical element is never lost sight of, and these class-meetings are always made times of special evangelistic activity in the cities in which they are held. Similar classes have been lately started for women workers, the expense of which to a great extent has been voluntarily borne by the natives. At the present time it is our aim to develop these leaders by means of these summer and winter training and Bible-classes, supplemented by the practical training that we can give them by having them accompany us in our itinerating evangelistic tours and assist us in the organization of churches. As the work develops and better-trained men are required and a permanent native pastorate is demanded, the more regular theological seminary will be necessary, but not till then.

7. A decidedly new departure in mission work has been made in requiring the natives to pay for books and publications a price that very nearly approximates the cost of production.

8. The same element is made to appear largely in our medical work. The natives are expected to pay for all their medicines, food, etc., while in the hospital and at the dispensaries; no one of course is turned away, but the rich are expected to pay full price for medicine and for vists to their homes.

We have striven in Korea to follow the example and principles of the Apostle Paul. We are convinced that those principles are not obsolete, but are founded on a discerning view of human nature, and that however he might modify his methods, the great missionary Apostle, if he were now alive, would adhere to the principles on which he did his missionary work and laid for all time the foundation of the Christian Church.

O. R. Avison, M.D., *Missionary, Presbyterian Church, U. S. A., Korea.*[*]

It is, perhaps, rather strange that such a little thing as money should be the thing which should determine whether missions shall succeed or shall not succeed, but if you will think of it a moment, you will see what I mean. You send a missionary to a country, and he takes his money with him. He selects a man and pays him to be his language teacher. He wants a Christian helper, and pays him to help him preach. By and by he gathers around him a few Christians, and in a little while they want a church building in which to worship, and again the missionary puts his hand into the treasury, brings out the money, and builds a church. Then they want someone to take care of the church, and there are the current expenses of the church to meet. Again the missionary is called upon; getting mission money, he pays the running expenses of the church. By and by they want a preacher, but before they can get the preacher they must have the man educated, and so the missionary comes again to the front and builds a school and equips it and puts in his teachers and produces more teachers and preachers, and then he gives them to the church. But having taken these men from their work and educated them and put them into the church, where they are not able to carry on their ordinary work, why, of course, the missionary again must come on and pay these men. Very soon the missionary, instead of being simply looked upon as a preacher of the gospel for these people, introducing a principle into their minds which is to develop and make them into a different class of men and women, is regarded as the banker of the church and of the people, and this is viewed as his chief use.

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[*] Central Presbyterian Church, April 27.

Now then, do not mistake me in this point; I don't say every one of these expenditures may not be legitimate in its place; but it very soon happens that the people who are converted, seeing this free use of money, naturally want to get a share in it. It is not hard for a man who does not believe anything particularly, or who does believe everything, perhaps, to believe in Christianity. He is ready to profess his belief in God, in Christ, anything at all, if he can see five or ten dollars a month at the other end of it. And so there is a tendency for men to come to the Church, or to apply for membership in the Church, and to be very religious and very devout, so that they deceive even missionaries. Such men get into the Church with the idea of being preachers, or teachers, or anything that has money at the end of it. So we are apt to develop men who are not sincere in their professions of belief. Then they are sent out to preach and are paid by the missionary. Those to whom they preach, knowing that they are paid for their preaching, smile, saying: "That is all right; he knows what he is about," being suspicious of his motive in preaching. How much will they believe of what he tells them?

Away up in Korea in the village of Sorai there lived a man by the name of So. He was the first to believe in Christ in Korea, so far as we know. He was converted in Manchuria under Mr. Ross, the Presbyterian missionary in Mukden, and he came down to Sorai village and began to preach there. In 1893, a Presbyterian by the name of Mackenzie came to Korea as a missionary. After looking around him he said he would go up to Sorai, and he got into the house of this Mr. So. Mr. So gave him the best room he had. He boarded him, taught him the language, used to go out with him among the people and preach with him, became his helper generally. Then Mr. Mackenzie said to him at about the end of the month, "Mr. So, I want to pay you now for last month's work." "Well," he said, "you don't owe me anything." "How is that?" "Well," he said, "I am not taking anything for this work; I am not working for money." "But," said Mackenzie, "I have lived in your house; you have supplied me with fuel, you have supplied me with food; you have been my language teacher; I have taken up your time and I must pay you for it; I can't have this thing go on in this way." "Well," said So, "I can not afford to take your money." "But," said Mackenzie, "I can't have you any longer then to work for me." "Well," said Mr. So, "you pay me just what it costs for your board and I will call it square; but I can not afford to take your money for preaching. If I take your money and go out and preach they will all laugh at me; I will lose my influence and the work will stop." Mr. So, although he was a Korean and a native, saw distinctly and clearly just what I have said: that it is money which determines whether the people believe or disbelieve; that is, the use or abuse of foreign money. It has been a good thing for Korea that that man saw the point so distinctly, and he cleared the way for the further introduction of the principle of self-support in the native church. With that spirit, do not you believe that the work will go rapidly on? Do not you think that the people would believe more readily in what he told them? The result was that we have in that neighborhood now the strongest church in Korea, self-supporting in every particular.

One speaker has said that self-support is impossible in a country like China. It altogether depends whether you believe it can be done, and whether you are wanting to do it or not. How can you expect it to be done with one-half your men pulling one way and one-half the other? Of course, it couldn't be done in China under those circumstances; but it is being done in Korea. The point is this, the use or abuse of the money which you are gathering and sending to the mission field is after all the factor which determines whether the gospel shall succeed in impressing those people or not. Although this is the work of God, it is like everything else; it requires to be carried on, so far as man is concerned, according to general underlying principles, and God's Spirit will flow out along those principles and into the work and enliven it and make it powerful.

REV. ARTHUR H. EWING, *Missionary, Presbyterian Church, U. S. A., India.**

Human nature is so constituted that short-cut methods appeal to every one of us.

It is also a fact that some minds are so constituted that methods entrance them. The theory of missionary effort which has been urged represents the short-cut method, and I quite understand how it has appealed to this great audience; I feel exceedingly sorry, at this moment, that the meetings of this great Conference are in reality but meetings to stimulate our interest in the great cause, because it is impossible fairly to face this question, one side only of which has been heard, in such a meeting as this.

I wish to say with reference to the establishment of churches in all parts of the world that in order to have Christian culture and development constant instruction is absolutely essential. I appeal to the pastors present to say whether they are willing to leave their congregations without constant supervision and instruction. I feel sure there is only one possible answer to this. And do you think it possible that Christian life will be developed in the foreign field among our out-caste Christians of India and China when they do not have constant instruction by well-trained men and constant supervision of pastors?

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* Carnegie Hall, April 27.

You say to me that the method of Dr. Nevius, as we find it in Korea, has many self-supporting churches! I say to you that if in Korea those communities of Christians are receiving constant instruction and supervision—for this is the fundamental principle—then that work will continue; if not, then the same thing will happen as happened in Dr. Nevius's work in China, either it will be broken up or the old method will have to be restored in order to save the remnants of a falling cause.

Dr. Nevius's success was a providence and not a method. The missionaries from Korea will excuse me for speaking of this, but I have it at first hand and know it to be true, that in Korea, until the China-Japan War, there were about eighty or one hundred Christians. After Japan defeated China by Western methods there was a great turning to the religion of the West, and the people were willing to come in; and now the method is being exploited there, as a reason of this success. In Manchuria, where the same influences were felt, the Scotch and Irish methods are in force, and the Scotch and Irish Presbyterians are carrying on their work with much greater success than has appeared in Korea. Therefore I say we must look the question fairly in the face and not be carried off our feet by what seems to be temporary success of a human method. I believe that in the providence of God a full and complete answer to Dr. Nevius's methods has come just at the right time to save the mission boards at home and the Church at home from being carried off their feet and hindering the work which God has been planning.

There is a distinct line of development and evolution in the building up of churches. Different churches look at the crisis in the Punjab in different ways. No one knows how to read us aright, but think we are at the lowest stage of human society. What we need above all else is that we should be able to send to every Christian community a man well qualified, and paid, if you please, by foreign funds, in order to instruct and maintain the people. Not that we do not also aim at self-support. I have had the pleasure of editing our newspaper in North India for the past four years, and the question for constant discussion in it by Indian Christians is the question of self-support. They are stirred up over it; they will evolve its successful solution, but not by short-cut methods.

REV. C. F. REID, D.D., *Missionary, Methodist Episcopal Church (South), Korea.*[*]

Among the many facts developed by this Conference is the fact that one hundred years of missionary effort has endowed the Church with a magnificent capital in the way of mistakes corrected and experience that touches nearly every point of the great missionary question. I believe that all the Protestant missionaries in Korea stand committed to the principle and the practice of self-support. Why do we stand so committed? When the missionary went into that field he had behind him the experience of the older missions, and the observation that he made taught him that self-support means aggressive work, self-propagation.

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[*] Fifth Avenue Presbyterian Church, April 27.

Something more definite should be said about the plan of procedure with respect to self-support in Korea. There are two great societies chiefly represented in Protestant mission work in Korea, the Presbyterian and the Methodist. The Presbyterians have adopted a modification of what is called the Nevius plan. The Methodists did not have to adopt anything, because the Nevius plan was, in fact, borrowed from them and was simply a carrying out of John Wesley's proposition: "A penny a week and a shilling a quarter. The class and the local preacher." So all the Methodists had to do was just to go on with what they already had and carry out their work along the lines that have made Methodism something of a power in the world. Wherever we could get just a few people together we organized them into a class, and we selected the best man in that class to be the leader. And then we introduced something else, and that was the contribution box. The contribution box was made a prominent feature at every service, and the Korean was taught that before he prayed he had better first pay. And so it was that the native church in Korea never knew anything else. It has been intimated that the growth of mission work in Korea dated after the China-Japan War. That was a revelation to the Korean missionaries. We have never thought that the war had anything to do with mission work. Let it be borne in mind that modern Protestant missions did not begin in Korea until 1884, just ten years before the war, and that ten years after we began our work there were already something like 800 converts. Now, compare this with China, where, after working along the lines of the old régime for thirty-three years, they had three converts. After ten more years their native converts might reach something like three or four hundred. But in an additional five years in Korea our converts numbered over 5,000.

We believe that there must first be a constituency before there could be a proper minister; and so it is that we teach our native Christians that they must first be able to support a pastor before they are to ask for a pastor. And after organizing them into classes we try to induce them to further organize; several classes combining and putting themselves in a position to support a pastor among themselves. We also teach them that the proper thing to do is to provide themselves with a house of worship. And so all over Korea, wherever there is a little band of Christians, they are almost sure to have a house of worship. Our own mission is simply an infant in point of years, being only about three years old; and yet at the end of three years we have seven organized societies. Five of these seven societies have already provided themselves, without one cent of cost to the board of missions, with a house of worship.

REV. W. K. MCKIBBEN, *Missionary, American Baptist Missionary Union, China.*[*]

The mission to which I was sent was one of the older missions, the American Baptist Mission in Southern China; and from a large variety of circumstances, seemingly inevitable in that period, it had been conducted without any practical effort to procure the support of the preachers by their own people. Five years ago there were several of us who thought the time had come when we should make a heroic effort to secure from the people themselves the support of the preachers.

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[*] Fifth Avenue Presbyterian Church, April 27.

Then we began six months in advance, at the Quarterly Meeting. About the first of July, we had two or three sessions exclusively devoted to this question, praying over it, thinking over it, planning about it. Those brethren there were a very doubtful set of Thomases about the possibility of their being supported by their own people. Good preachers they were, not all of them educated in colleges, but good, thorough, evangelistic preachers. They said, " If we have got to depend on those Chinese brethren to support us, we might just as well go out and dig dirt for a living and preach when we get a chance to." " No," we said, " brethren, think better of it, and make the effort." So we told them that beginning with the first of January following we should expect that all churches and all stations which wanted to have preachers settled with them—pastors in fact, though not always in name—must be prepared to support their pastor or preacher altogether or to the extent of their ability. We repeated this course of instruction when the October Conference came around, and we told them they must be ready the first of January. When the first of January came there was one church that was ready to take a man and support him altogether, not the preacher only, but also their school teacher. Then several others were able to support their preachers to one-half the extent of their salary, and there were others less than that. With that small beginning we have gone on, until now, after three years of time, it has come about that it is the rule that churches and stations expecting preachers pay almost all their support. There are now in the five stations connected with the Swatow work at least a dozen churches which are virtually completely self-supporting, a dozen more largely so. And I want to say the Chinese brethren are able. What they save from idolatry as Christians will enable them to pay four times over what is necessary to support their churches.

MR. WILLIAM HENRY GRANT, *Assistant General Secretary, Ecumenical Conference.**

We think, many of us, that we are on opposite sides of this question, whereas, as a matter of fact, I think if we would put our agreements together we would find that we are nine-tenths agreed. I should like to see the man, woman, or child, that would get up in this assembly and advocate that we should not have higher training of our missionary agents, either missionaries, or pastors, or evangelists. I do not believe the man exists. We all believe thoroughly in educational work in its place and in its time. We all of us believe in giving our pastors on the field the very best and most suitable training for their work. We all of us believe in evangelizing first, before we support something that is not evangelized. Lincoln was once asked how long a man's legs ought to be. He said they ought to be long enough to reach from his body to the ground. Now, if some of these children that are thirty or forty years old, that have been nursed at the breast for that length of time, have not got long enough legs to reach from their bodies to the ground, it probably is because we are holding them too high up in the air, and they would have unnatural extremities if their legs were to reach from their body to the ground. It is not a question, therefore, in the earliest stages of the work, merely of casting an infant loose to support itself. The infant must be fed by the sincere milk of the Word.

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* Fifth Avenue Presbyterian Church, April 27.

I visited both these fields of Korea and Shantung to study this particular question, and I am convinced that what is called the Nevius method, which is really the Shantung method, is thoroughly established in the Shantung field. Every question that I asked confirmed the main idea of the system in Dr. Nevius's book, which is practiced very largely by the Presbyterian Missions, the American Board Mission, and the English Baptist Mission. I found that the main factors in that theory were carried out. Many disagreed with some things Dr. Nevius had done, and that were not recommended in his book. There was a part of his field that was a failure from other causes entirely, because the people in that field were perhaps subjected to the greatest immorality that existed anywhere in China. But, on the other hand, the basis of the present self-support of the pastorate of Shantung had been laid before the larger number of the present body of missionaries came on the field, and they have received great blessing and benefit from that work, unconsciously, and have entered into it unconsciously. But if they could project themselves on another field, if they could visit such a field as Mexico, or some other parts of China, where another basis has been laid, they would think themselves happy that they had been delivered from such difficulties as these other missions contend with in rectifying the mistake of supporting pastors out of the mission treasury. The Shantung missionaries, almost to a man, believe in self-support, and are carrying out self-support. The only difference is in the introduction of that term, Nevius method.

Rev. R. M. Mateer, *Missionary, Presbyterian Church, U. S. A., China.**

I wish to make a few remarks concerning the work of Dr. Nevius in China. In the first place, Dr. Nevius's work was a providence and not a method—absolutely nothing to do with the method. He worked for seven years along the line of his method, and he didn't have a single convert, and there is not a single convert through that method in that region to-day. Later on he was called by the providence of God to engage in relief work in a new region, and in that work he took in some seven or eight hundred members, but there is not a self-supporting church in Dr. Nevius's field to-day. There are several self-supporting churches in that region now, but not one of them the result of the work of Dr. Nevius. The other members of the mission have tried to work his method. A few years ago they asked me to try my hand at it. I took hold and held revival meetings, and in the course of three years succeeded in establishing a pastor there, but he left the work; no amount of persuasion would induce him to stay there, because of that work of Dr. Nevius. The history of this matter is vouched for by missionaries on the ground. It has been seen in manuscript by leading missionaries of all denominations. It is not a short cut to self-support.

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* Carnegie Hall, April 27.

In the second place the great aim of missionary work is to leaven these great masses and prepare these people for receiving the gospel and for intelligent acquaintance with it; it is to bring them to the knowledge of Christ, and to build them up in Christ; and any missionary or any board that comes down from this high level and makes its work first and foremost a question of money or no money is prostituting the cause.

In the third place I want to say that it is not chiefly a matter of method, but of men; the man who has the stuff in him will succeed. Men who are practical and enterprising will succeed in securing self-support among the churches. They must adapt themselves to the condition and circumstances and to the stage of the work in which they engage; there is no patent method in these processes in the field any more than there is at home. The impression seems to prevail in some quarters that there is a great deal of hypocrisy and mercenary motive among the churches on the mission field. I am prepared to state as my deliberate opinion—and you are very much afraid of this—I am prepared to give testimony of missionaries in general that there is ten times more hypocrisy in the Church here at home than there is in the Church in heathen lands. The Christians in heathen lands give far more and with much greater sacrifice than the churches at home. They do ten times more personal work without pay than do the Christians here at home. Why, right over here in Brooklyn the churches are canvassing the city, but are the canvassers doing it free, are they doing it without pay? No, they are paid four cents for every bell they ring. If they ring one hundred bells in a day they get four dollars; and they ought to have it; they can't afford to work for nothing; they have to live. Neither can the Christians out in China afford to do it. They are called upon to evangelize these great masses; but they must be paid for it, they must get their bread; they must live.

REV. T. W. PEARCE, *Missionary, London Missionary Society, China.**

Hongkong is a mere dot on the vast surface of the ocean. Hongkong has no history. It had scarcely any inhabitants until 1852, when it became British soil, or rather, British rock. Hongkong must not be judged by its geographical limitations. The gospel has a strong hold on the Chinese in Hongkong, and for some years there I have been associated with a very large self-supporting church. It has been the joy of my life during the past six and a half years to be the associate of a native pastor, having myself no local standing in the church itself. The Christians there built their own church building. At the congregational meeting in that building on Sunday, the sight is a most inspiring one, and the church has its evangelistic agencies and is doing a great deal of Christian work of the sort that each church in New York presumably is doing. But for all that, I am not what has been called a short-cut man. Financial strength is, after all, not the only, not the real strength of a self-supporting church. It is more important to have purity and a high standard of discipline. Sometimes it is difficult and sometimes it is comparatively easy to get financial strength when you do not get more important strength.

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*Fifth Avenue Presbyterian Church, April 27.

For eleven and a half years I had to do with churches which were struggling toward self-support and which had not yet attained thereto. And I think certain principles are involved if you are to seek a readjustment in old mission fields. We must cordially recognize the good that has been done under what is being called the long-cut system. It is only by intelligently recognizing the good work that has been done under a system which we are striving to modify or improve that we shall reach better results.

Now, let me say a word about native evangelists, with an emphasis on evangelists. In the south of China this question could not possibly be up for discussion, if it had not been for native evangelists supplied during many years with funds from Great Britain and America. The native evangelists, preaching year after year in the great city of Canton, in halls with doors thrown open on the crowded streets, brought multitudes from distant villages to a knowledge of the truth, and many to a belief in Christ, and through their preaching churches were established. You first paid money to employ native evangelists. Then there grew up Christian churches as the result of their work, and now the question seems to be, or at least one question is, whether you should continue to pay native evangelists with money from the West. As evangelists, yes; as pastors, no. Keep the two distinct. Keep preaching-hall and the church building distinct, and keep the evangelist separate from the pastor. And that is a step toward the solution of the question.

REV. I. T. HEADLAND, *Peking University, Peking, China.**

We have had in our university in Peking, since I went there, twenty-eight graduates. Those who graduated, for the most part, were kept in school by money furnished from Christian lands or from foreigners. They are all taught English and they are all able to go into business and business is ready for all of them. Out of the twenty-eight, twenty have gone into church work at salaries from one-third to one-fifth of what they could get in business. One of them had an offer in business of fifteen ounces of silver a month for the first year, twenty for the second, twenty-five for the third. He began preaching for five ounces of silver a month. After three years he gave up the five ounces of silver, preached for nothing, taught English among the official families for his living, and during the first year of this kind of work subscribed thirty ounces of silver toward the building of a new chapel in a different place, and toward the building of a dispensary at the same place, and collected from his official friends two hundred ounces of silver, which completed the building of the dispensary. After five years he submitted to being pulled up from that work where he was making much more in teaching English, and put into the most difficult church that we had in the Northern China Conference.

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* Fifth Avenue Presbyterian Church, April 27.

Another young man who came to our university, came to the United States after his graduation, was graduated from the De Pauw Theological School, had an offer of one thousand dollars a year in the United States, but went back and began preaching in China, where he was paid eighty-four dollars a year; and out of that amount he gave enough to support a boy in the Peking University, as he had been supported.

What I wish to say is that the people of the United States ought to value self-sacrifice more than self-support.

MR. DUNCAN MCLAREN, *United Presbyterian Church of Scotland.**

Our Church and Board believe strongly in the need of self-support.

With regard to evangelists, we in some cases pay salaries, in others we do not, depending upon circumstances; but in all cases where a church seeks to call a native pastor we lay upon that church the duty of supporting the pastor and providing other expenses in connection with the church. Some of our new churches do much more.

In one of our mission fields, the whole expense to us last year, in addition to the payment of the Scottish missionaries, was thirty pounds, or $150. We have 180 evangelists there, and the salary of each one of those, save two, is paid by the members of the church, and those two we have no doubt will be paid by the church during the coming year. The members of this church not only support their preachers, but they erect the buildings, and when a new church is opened, they make it a point of honor that no debt shall rest upon that church. On the opening day they come in crowds, not only themselves, but the people for many miles around, and it requires a big collection plate to receive all the offerings. Those who have coin put it on the plate. Those who have not coin pay in kind. One will bring a fowl, another a goat, another an ox, another some of the fruits of the earth; and when this goes on for an hour or two the value of all is summed up, and if not found sufficient the meeting is continued until there is sufficient produce to pay what debt remains on the new church. In that way they understand what is required of them, and we have never found it to fail.

In Manchuria the grace of liberality is not quite so conspicuous, but another grace is, that of personal service. There they pay the salaries of the native pastors. They do not pay the salaries of all the evangelists; but what is better than that, the members of the church understand that they themselves must be evangelists and go out, both those who reside in town and those who reside in the country, and carry the gospel through the neighborhood; and in the most distant valleys the missionaries find that the gospel is there before them. Wherever they go they have the pleasure of finding that some one of those native members has already proclaimed the glad tidings.

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* Fifth Avenue Presbyterian Church, April 27.

Twenty-five years ago there was not a Protestant Christian in that country. Now we have between 19,000 and 20,000.

There is but one Protestant church in Manchuria. The two missions are united, the missionary and the elders of the native congregation form one Presbytery, and there is but one mission. The people are not disturbed by thoughts as to which of the various evangelical churches have the most claim on them. The mission in Manchuria is a comparatively new mission. We have no old idea to uproot. Our missionaries began with great wisdom, and sought from the very beginning to lay the foundations firm and sure, and were in no hurry. They believed in the principles that were laid down; and now there is an abundant harvest. During the past year there were upward of 4,000 baptisms, and at the present time there are between 9,000 and 10,000 applicants for baptism in that country where, twenty-five years ago, the name of Jesus Christ was unknown.

REV. WILLIAM ASHMORE, D.D., *Missionary, American Baptist Missionary Union, China.**

I sometimes have wondered what Paul went to Arabia for. He mentions the fact, just the bare fact. He says: "I went three years in Arabia." I shall not attempt to answer the question, yet from my experience on the mission field, I have sometimes wondered whether it would not be well for a man to have three years to forget, to unlearn some things; for in our entrance unto the heathen we carry with us a great many notions which we have to unlearn.

When we go out to a new field, we have no converts. People say sometimes, Why not let the heathen support their own churches? But there are no persons to give anything. The missionary at the first has to be everything. He is bishop; he is pastor; he is sexton; he is the church clerk and church treasurer; he is everything. If anybody becomes a believer, he has to receive him into the church. If anybody needs discipline, he has to administer it. And yet people sometimes say that most any kind of a man will do for a missionary. The best man you have got will do for a missionary, because all these kinds of work come right on the missionary's shoulders. So do not think it strange that missionaries make mistakes at first.

I think the art of evangelizing large masses of dead people was a lost art when missions commenced—that is, among Protestants. When I was in China I put this question to eighteen persons: "When you were in the theological seminary, were you taught the art of evangelizing masses of unevangelized men?" and seventeen out of the eighteen said No. One man said he had been taught in Spurgeon's college in London how to evangelize. I said to the others: "What were you taught?" Most of them said: "We went to learn how to be pastors." Now in every community, nine men out of ten are dead men, and one man, we will say, is a live man—that is, a regenerated man; and in the heathen field, ninety-nine out of a hundred may be dead men. But dead men need evangelists and live men need pastors. The case is very much as though a physician were told: "The plague has broken out among us; we want a man to come who knows how to take hold of this plague and stop it." "Well," says the physician, "I have not been taught very much about fighting plague, but after you get the man cured, I am the man to bring him along." There has been the difficulty. We get out there with just this class of preparation and we have to learn a great deal.

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*Central Presbyterian Church, April 27.

Every missionary starts out in this way. After a time the missionaries get a few converts. First there will be two or three converts, who are old and can not do anything. Then there will be five or six converts; then nine or ten. They can not do anything; they can not even hire a house, and so it happens from the very necessities of the case that the missionary has to do everything himself. But at some time a wise missionary will say: "Now you must begin to do something to *help*." The very way it is put is a mistake. Twenty-five or thirty years ago I saw there was a mistake there, and I said: We will turn that thing right around the other way; instead of your helping us, we will help you, and you are to take the lead and we are to say how far we will help you. I found out afterward that made a marvelous difference. After a while the missionaries will enter upon the work of weaning the churches—that is, getting them to walk for themselves and take care of themselves—and it is no easy task to wean a church in a heathen field. We had a little church there where the people could not even manage to pay a small per cent. of the expenses. There were about forty members in the church. There were two men who got $4 a month apiece for the support of their families, and there were about twenty women in the church and several of them widows, and these persons did not get more than about $1 or $1.50 for their own support. Now how they could support a pastor out of that was a puzzle. I got to wondering over this question, and the problem that came before my mind was just this: Is the question of a church's existence or non-existence to be a question of money? Shall we say: If you have money, live; if you have no money, die? It is not an easy question to wrestle with, and I was dissatisfied. Then I began to recall all that I had seen and known about the methods of churches at home, and I remembered how they did in our State convention. They had the expression, "Self-supporting churches." What is a self-supporting church? A church that has money. I used to hear some poor little church come to the convention—a church of twenty-five or thirty members, men and women, all poor—and the question would be asked: "How much can you raise?" "We can raise about two hundred dollars, all of us put together." "Can you not raise any more than that?" "No." "Then die! We can give you a hundred; can you not get a minister to come for that?" "No, we can get nobody. We came to see if you can't help us." "No, there is no help for you; no money, no grace!" My spirit rose up in rebellion against this plan, and I began to wonder if this is God's plan. Has God made the life of a church depend upon a man having some money in his pocket? Is there anything so small or insignificant that when it comes into the world God doesn't teach it some way to get a living? I began to reason in this way: God teaches a little chick how to feed itself. The highest organism in this whole world, and perhaps in the universe, so far as we know, is the Church of Jesus Christ; can it be that an organism like this has no means of support unless it has dollars and cents?

Then I went to studying the Bible, and I found out what had not struck me before: that after all God has provided in the Bible a way for His church to nourish itself. Instead of this term " self-support," meaning thereby, money, I would substitute the word " self-nutrition." In the Epistle to the Ephesians, the fourth chapter, you have the basal principle. It is this: " When he ascended up on high, he gave gifts unto men." That is the starting-point. When Christ ascended on high, He shed forth the Holy Spirit. When the Holy Spirit came down upon the people and filled their minds and hearts, one could preach, and one could pray, and one could interpret, and one could do some other thing, and thus they went on. In the twelfth chapter of first Corinthians, you have the method in general stated. So I got hold of it, and I said to myself: Now, after all, here is this treasure trove hid away, and we have been following the old home methods. God has been teaching us all the time and we haven't seen the way. Read on a little farther. In the fourteenth chapter we are told how to manage the service. " If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy "—then it goes on to tell what to do.

Someone will say: " If you try that plan, some one will talk the meeting to death." No, Paul provides for that. He says: " If anything be revealed to another that sitteth by, let the first hold his peace." Now you see how provision is made for conducting services. The church must believe in spiritual gifts; and I have said to some of the churches here at home: " If you haven't any church, get into your own houses, get a kitchen or barn ready and meet together and edify one another and sing together, and see if God does not come down upon you with the power of His Holy Spirit."

Some may say the people will not come to hear. I tell you, if the Spirit of God is in a church people will come, and they can not help it. There is the secret of it! Why, brethren, we are in line with everything else nowadays except the Spirit of God. Instead of telling our little churches to go and die and starve to death, I would say, get together and believe on God and believe His Word, and see if God doesn't pour you out a blessing until there be no room to contain it.

Now for applying this principle to our little churches. I am an evangelist; I am not a pastor, and I never will be a pastor of a native church; my business is to preach the gospel; my business is not to have dominion over the faith of the church. If I have any kind of an apostolic or missionary authority, I am a trustee and hold the authority only until the church is able to manage for itself. Therefore, I say to the church, grow up, brethren, as fast as you can. Some of our missionaries have trouble with the native churches, or a church is jealous of them and does not want them. Take this plan and they will not be jealous. Tell them, I want you to take care of your own selves as soon as you can, so that I can go out to try this work on somebody else. So much for the church.

Evangelists I class with myself. Missionaries and evangelists may be supported by the money from abroad—that is to say, an evangelist who has to go out among the heathen. Some of our good brethren have the idea that if an evangelist goes out to preach he should be required to board himself. One of our young missionaries said to me once that the evangelist should pay half of his board. I said: " Why don't you do so yourself?" He had not thought of it in that light. If I want a man to go into those towns and villages and beyond that mountain range and preach the gospel from town to town and house to house, I must give him something to eat; he is a workman that is entitled to his keep.

When it comes to pastors and churches, I change my whole attitude toward them. I say: " Brethren, the churches are yours, the schools are yours." I had a great tussle to break away from the old plan. We had taken charge of the schools; we had done everything, but I made up my mind that the school system would have to change; instead of their helping us, we would help them. I said to them: " Now this school is yours. God gave those children to you; He didn't give them to me. I am not called upon to educate your children for you, brethren, but by all means go to work and do what you can." They said: " Teacher, if you don't take the lead in this matter, there will be no school this year." " Well," I said, " there will be no school this year if you can't take the lead." There was no school that year. It was the same the next year. The third year they came to me and said: " Teacher, we are going to have a school." " All right, brethren, we will help you." It is all summed up in this one thing. We now help them. At my station at Kityang, just before I left there in 1895, a deacon, a barefooted man, a little like Peter—Peter was probably that way—came to me and said: " Teacher, now you are here to-day, you are going to take charge of the service." I said: " No, I am not; you are going to take charge of the service, and I am going to sit on one side there, and you are going to lead this meeting, and when you get ready you are going to call on me and I am going to be your servant." He did.

We have not made much progress to be sure, but it is the right plan, and the people are learning how to do their own exhorting, how to do their own praying, how to do their own preaching, how to manage their own affairs; and I believe that if we pursue this plan God's Spirit will be poured out upon these little churches and we will see them prospering as never before.

REV. GEORGE CHALFANT, D.D., *Pittsburg, Pa.*[*]

I am not a missionary, but having two sons in North China, two years ago I had the privilege of going up to Shan-tung with my wife to visit our children and grandchildren and staying with them some four or five months. In one of the districts in this region the people all build their own churches as a rule. They do not ask and they do not get foreign help for building churches. I didn't see a single church in Shan-tung that had been built by foreign help; that is, churches in the country districts. Churches at the mission stations which are for other purposes as well, the mission boards help build; but the great mass of churches in the country are built by the people themselves. I preached in many of them. I didn't preach in one that cost, furniture and all, $50, not one; but the people are satisfied with them; they are good enough.

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[*] Central Presbyterian Church, April 27.

Now, in that north country, the people of a certain congregation came together. They had built a church and furnished it, and promised to pay for it out of the fall crop. They had hired a native teacher for their church and promised to pay him out of the fall crop; and four months' salary was due, and the floods of the Yellow River came and not only took the fall crop, but took their other crops and the soil itself. Now the punishment of debt in China is severe. These people came together and said: "We must be beaten, we must be imprisoned, because we have nothing with which to pay this debt; what shall we do?" From day to day they discussed this great problem. My son knew the circumstances. The little mission school in Pennsylvania where he had labored had given him $12.50 to spend in any good work. He took it and laid it down before them. It paid the whole cost of furnishing and building the church, paid the salary of the preacher, and left 50 cents in the treasury; and those people sent up their praises to God. It kept them out of prison. Will men tell us here that was not a good act? Yet men say that was not the thing to do, to help those people pay for their church or to pay for it all.

In Shan-tung there is a farmer. He has a little farm, about an acre and a half of ground. On that he has to keep his whole family. Now, by working hard himself he can manage to eke a living out of that little ground. He is a magnificent man, an educated man, a thoroughly equipped man, and the missionaries want him. They need him everywhere, they need his wisdom and consecration; but he says: "Well, I would like to do it; I would like to spend all my time that way, but if I go away from home my family starve. If I leave them there, my son and my wife can manage to get some kind of a living out of the little ground without my work, but I can't live myself. Now, I will do this: I will go wherever you want me to go, and I will try to do my best for the Lord's cause if you will just give me enough to buy a little food to eat and a little to pay whatever expenses I have for a donkey to ride." They do that, and that man has planted churches and done a glorious work all around, as every missionary of that section will tell you. Is it wrong to give foreign money in that way? I say again, leave this matter in the hands of these missionaries; they are men of wisdom and judgment and know all the circumstances.

Suggestions Bearing on the Subject

REV. WILSON PHRANER, D.D., *Presbyterian Church, U. S. A.*[*]

Are we not inclined to set up a standard for our churches on the foreign field which will not apply to our churches here at home? What would be the result if we should adopt in our home missionary field the principle that has been suggested? How many churches would we have established in New Mexico, in Utah, in Alaska, and, indeed, in all the older States, if we required the members on the ground to support their own work? Only a few months ago I sat down with the committee, and we appropriated at one sitting $171,000 for that month for our home work. The larger part of it went to churches which had been dependent on the board, not only one or two, but ten, fifteen, twenty years, drawing more for a single year and for a single church than we would expend on several churches in the foreign field.

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[*] Fifth Avenue Presbyterian Church, April 27.

My dear friends, I know the circumstances differ in the different fields, and yet there does seem to be a general principle—are we not more severe in our dealings with our foreign churches than our churches at home? I can not but feel that the churches abroad have a claim upon this rich country of ours, where we educate our men—why, more than half the ministry of our Presbyterian Church has been receiving aid in their course of education from our Educational Board. I can not but feel that this great and rich country, the United States, with its thousands of millions of dollars, owes to the foreign field, not only more missionaries, but better support and better equipment for all branches of the work, educational, evangelizing, and every department of the work.

REV. W. W. BARR, D.D., *Corresponding Secretary, United Presbyterian Church of North America.**

It is admitted by our missionaries in the Punjab, India, without any exception, that they made a mistake in the beginning of their work in that land, in starting upon the principle of supporting from money sent from this country all the labor employed in the mission. The great difficulty has been to get away from that wrong position in which they began. I will not say that they have not had success, even in that line, because a mission that has been in existence less than fifty years, less than half a century, and has 6,000 church members or more now, three presbyteries and a synod established, with all other forms of work, schools, etc., going on successfully, can not be said to have been an unsuccessful mission. And yet, notwithstanding this, it is true that to-day the missionaries are convinced that they ought to be acting upon another principle, and that is the principle of native self-support. The great difficulty, however, was to know how to get from the old position to the new. I will simply tell you in a word how they have succeeded largely in doing that:

They got their laborers together for prayer and conference in relation to this matter, and they prayed earnestly for days together for the direction of the Spirit of God in regard to this and for the outpouring of God's Spirit upon them. The result was a marvelous revival in that mission. It spread all over the mission field. Everywhere the power of God was felt. Now, what has been the result? Within the past two years not less than six of the native pastors who were working on a salary paid almost entirely from the United States have come forward and said to the mission: "We will receive no more money from you. We see now that a native church can never be sustained in this country on that principle, and we are going to cast ourselves upon our people, poor as they are, and we will take from our people whatever they will give us in the way of support." The result has been that they are working, a number of them now, on less than half the salary which they were receiving; and yet it is admitted by themselves that they are working more efficiently, have more of the power of God's Spirit with them, than they ever had before. That is the way in which they are passing in that mission from the old line to the new. And, brethren laboring in all that part of India, let me advise you to try that plan. It will succeed if the neighboring missions will take the same position and try to have their ministers do the same thing. But, if there be alongside of that mission those who are receiving much higher salaries, you can see that the temptation will be constantly for the laborers in our mission to go to other places. Try to be uniform in relation to this, and the question will be solved.

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*Fifth Avenue Presbyterian Church, April 27.

REV. F. F. ELLINWOOD, D.D., *Secretary, Board of Foreign Missions, Presbyterian Church, U. S. A.*

I wish to say in the fewest possible words that after nearly thirty years of experience as Secretary of the Board of Missions, having under my special care by correspondence, fields in which both the short-cut and the long-cut methods have been tried, my decided preference is for the cultivation of what is known as the short-cut. I object to the phrase, because I think it is misleading. I think a better phrase would be "beginning right" and "beginning wrong."

I think there should be great discrimination observed in judging of this subject as it is presented in different fields. For example, the great success in Korea as compared with India or Syria is not wholly in method. Perhaps it is not mainly in method, but very largely in the fact that in Korea there is no great overshadowing religion as there is in Brahmanism. On the other hand, I think there is need of discrimination in judging on the other side. In Dr. Nevius's work there was the difficulty, first, of uprooting an old system. And that seems a matter of herculean difficulty. I think it would take a century to uproot the evils of the system of coddling which has been too much practiced in some old fields; and it would not be fair to undertake to institute comparisons between them and such fields as Korea. One missionary in an old field told me that he had sometimes been on the point of recommending the abandonment of all their stations, and the beginning anew in virgin soil, simply in order to get rid of old mistakes. I can realize the importance of his idea, though perhaps in actual experiment it would not be wise.

Having made these discriminations, I wish to say that I think the injury of a too generous support from abroad to native preachers is very great. A missionary said to me that one of the worst evils in the work in South America is that the native preachers find it easier to rely upon a good fat check from New York than to work up their support among the people, overcoming the resistance of their cupidity; and that so long as money is sent from abroad the people will be willing to be carried in arms and will insist upon being carried.

Again, such support from abroad is an injury to the confidence of the people. I had a talk not long ago with a good brother, whom I love, from India, and I was defending the Methodists' methods in India as being, I thought, more flexible. The idea was presented on his part that the work, perhaps, was not quite so solid; but his good wife was with him, and she said, "Ah, my dear, do you remember that we were at the Methodist Conference year before last?" "Yes." "Do you remember that eight men, native preachers, made up their minds to take no more foreign money, but to cast in their lot with their people? And the next year we saw those eight men arise before the Conference again to say in triumph, 'We have tried it and we rejoice in the experiment, for, before, the people had felt that we were somehow alien to them, we were living on foreigners' money. But when we told them of our wish to cast in our lot with them and take just what they could pay, they opened their arms of welcome to receive us, and have taken delight in supporting us, and in giving us a far warmer sympathy than they ever did before. We have never had such a year of blessing.'"

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* Fifth Avenue Presbyterian Church, April 27.

Then the mistake of paying too much salary lies right across the path of the due preparation of men for their work. A complaint has come to me within a week, even while I was urging upon our missionaries this idea of inculcating self-support, that a missionary of another society came to our church and took two of our brightest men into his service and paid them good, liberal salaries, and they have gone, hook and line, and all our work of preparation is thwarted by that act. A later letter said, "The prospect is that we shall lose all the male membership of our church because a neighboring mission employs our men when they are crude, and green, and ignorant, and puts them on good pay. It is demoralizing our whole work. Not only that, it is an injury to the efforts to bring down the work to a more moderate basis." And let me say just this one thing, the China Inland Mission say—they have not made this complaint here on any floor, but I make it—they say that almost the most difficult thing to bear in their position is that other missions around them offer higher prices to their men, who then go out of their reach and out of their service.

Present Status of Self-support in Mission Churches

REV. WALTER R. LAMBUTH, M.D., D.D., *Secretary, Board of Foreign Missions, Methodist Episcopal Church (South)*.*

The spirit of self-support is the spirit of missions. In its truest, highest expression it means more than the desire or ability to be financially self-sustaining. It involves a sense of obligation for the extension of the kingdom of God which subordinates every desire, and brings under contribution every force, for the achievement of the supreme and determining aim of missions. Christian liberality is one of the surest tests of spiritual vitality; but the measure of its power is the intelligence with which it is administered. There are principles and motives imbedded in the gospel which must be incorporated by the missionary into the life of the native church, without which all attempts at self-support will be mechanical, meaningless, and short-lived.

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* Carnegie Hall, April 27.

These principles are bound up in the organic relation of the Church to Christ—its living head. A missionary conscience is as much the need of an expanding church abroad, as it is of a contributing church at home. If there is no conscience, it must be created, or all is lost. In his epistle to the Romans, the great Apostle exclaims: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." To the churches in Asia Minor behind him, and to the believers in the regions beyond him, this master missionary taught the obligations of self-denying effort for Jesus's sake, and for the sake of the gospel.

There can be no true and permanent missionary spirit without conviction. Failure in self-support is largely at this point. It is not a failure in method—almost any common-sense plan will work under diligent, persistent supervision, provided there be a conscience behind it. Every church which has been scripturally and wisely planted not only possesses a missionary conscience which responds to the demands placed upon it, but will demonstrate by its fruitage its divine origin and its right to live.

It is in the light of this broader view of the question that the Committee on Self-support in behalf of the conference of officers and representatives of the foreign mission boards and societies in the United States and Canada, held annually in New York City, have sent out a circular letter to the missionaries throughout the world requesting information concerning the history of self-support, the difficulties encountered, the prevailing sentiment, the methods adopted, and the outlook.

From the data received, we have, after a careful study of the facts as reported, reached the following conclusions:

First. The missionary body throughout the world has come practically to be agreed in accepting the principle of self-support as fundamental.

Second. In new fields the agreement extends to the necessity and application of a well-defined policy; while in the older missions there is hesitation, due in many cases to a doubt as to the wisest methods of self-support and the extent to which they can safely be applied.

Third. The native church during the past decade has shown a marked growth in the sentiment of self-respecting maintenance and of an aggressive missionary spirit.

In some cases radical measures have been adopted by over-zealous workers, resulting in soreness and disaffection in the native church. At no point in missionary administration is sympathetic, tactful leadership so necessary. The boards and the missionaries are largely responsible for the dependent life which has been fostered by years of subsidy. Its tendrils can not be readjusted by a violent wrench, but they can be trained and re-vitalized by the expulsive power of a new affection. The reports before us show that wherever the native church has been led back to a scriptural basis there has been a return to apostolic methods in an apostolic spirit.

India has been for over a century the arena in which Christianity has met the strongest forces of heathenism and won some of its greatest triumphs. The keynote from this great field is one of encouragement. Dr. J. P. Jones, of the American board, writes: "Self-support has been the chief ostensible aim of this mission for many years. The ideal of establishing a native pastorate supported apart from foreign funds, has been practically realized, so that our twenty-three pastors find their support entirely among the people." A native home missionary society makes grants in aid to weak churches and supports more than a dozen evangelists.

The policy of self-support is advocated not as an end in itself, but as a means to the more speedy and complete occupation of the field. A distinction has been kept up between pastors and catechists, in that the former, being organically related to the native church, are to be supported by the natives, while the latter, as pioneers in the development of uncultivated territory, are cared for by the mission. There has been an increase of missionary contributions from 4,276 rupees to 11,559 rupees, or a growth of 250 per cent., while the Christian community has increased 40 per cent.

The difficulties in India brought out in the several reports are the extreme poverty of the people, expensive habits of living acquired by some native pastors, an educational system which makes all benefits a gratuity, a scale of salaries higher in the beginning than the churches could ever reach, and a lack of unanimity of purpose in the members of so many missions.

The policy and methods of the Canadian Baptist Mission, as outlined by Rev. J. E. Chute, illuminate the question of difficulty and achievement. Leadership increasingly thrown on the natives rather than an assumption of it by the missionaries; the persistent inculcation of the principle of self-denying effort; the development of a manly Christian spirit; the assignment of definite work, as chapel-building; and the utilization of the harvest festivals as a means of creating conviction and sentiment. One church is reported as self-supporting, for years; a second with a pastor, evangelist, and three teachers, has just declared for self-support; a third gives half of all the money spent within its limits; while a fourth, which formerly did little or nothing, nearly supports its pastor, and "the spirit of self-support is growing all over the field."

Rev. E. W. Parker, of the North India Conference of the Methodist Episcopal Church, brings out the fact of a self-supporting periodical literature in several languages, of a number of self-maintaining educational institutions, and that no appropriations are made by the mission for the erection of churches. The methods adopted in field work are the utilization of unpaid leaders doing voluntary work in their own villages; the formation of large circuits, including several villages in each, making it possible to support a pastor; and systematic effort in securing a definite and regular contribution from every member by collectors appointed for this purpose.

CHAPTER XXXVI

THE IRRESISTIBLE PLEA FOR ADVANCE

Proofs of God's Favor and Blessing—Outlook for the Coming Century—The Claims of the Hour.

Proofs of God's Favor and Blessing

REV. A. T. PIERSON, D.D., *Editor-in-Chief, Missionary Review of the World, New York.**

I am to speak on the Superintending Providence of God in Foreign Missions. What does my great subject mean? God is a threefold Creator. He created the world of matter that we call the spheres. He framed the world of time that we call the ages. He framed and molded the world of light, which we call being. The providence of God is a department of activity in which He adapts and adjusts the worlds of space and the worlds of time to the worlds of being, and all through to the Divine purposes and designs of His administration. The undevout astronomer is mad because he sees spheres, but not the centers around which they revolve. The undevout biologist is mad because he sees the extreme of life, but traces it neither to its source in God, nor to its final seat in God. The undevout historian is mad, for all history is a mystery until it is read as His story.

We may well expect to trace the march of God through missionary history, for the work of missions is the one great work which God in this world has supremely filled. It is the work that has His authority. It is the work that draws its energy from His power. It is the work that claims His active co-operation in all its movements. It has upon it the seal of Divine sanction, and we may well expect it shall receive the additional seal of the Divine approval. Through thirty years it has been my study to notice and trace, devoutly and constantly, the story of missions, and I say in the presence of this vast assemblage that of all the evidences of Christianity that have ever smitten unbelief, as between the very eyes, the study of missions has transcended all other subjects.

Now, if we take this century as a cycle of God, the march of missions we may well compare to a march, for the Monarch has been moving before us. He has His vanguard, the precursors that prepare His way. He has His bodyguard, immediate attendants upon His person, and He has His rear guard, the resultant of His activity. I say "His activity," for one impression that has been left upon my mind by these long studies on the subject of missions has been that all human beings are only His instruments and His tools, and He is the one great Workman. When in the first Missionary Council ever held, Paul and Barnabas returned from the first missionary tour and gathered the church in Antioch together, we are told that they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles—not what they had done even for God, not what they had done even in co-operation with God—but what God had done with them, and how He had opened the door of faith to the Gentiles. And if you will follow that verse in the 14th of Acts through the first twenty verses of the 15th of Acts, you will find twenty cases in which the marvelous triumphs of that first missionary tour were recorded, and in every case it is God that opens doors; God that prepares the hearts of men; God that gives development; God that comforts; God that blesses and sanctifies. Peter says that God made choice of his mouth whereby the Gentiles might hear the word of the gospel and believe, and James concludes by a magnificent series of quotations which begins with, "Known unto God are all his works from the beginning of the world." And he, therefore, who studies the history of missions and does not see God presiding, counseling, governing, has missed the central factor in the whole problem, and is therefore altogether off the track of a true investigation.

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* Carnegie Hall, April 23.

Now, may I tax your attention for a few moments, calling your minds, first, to God's preparations for missions; second, to God's actual co-operation in the mission field; and, third, to some of the results which prove the Divine benediction upon all faithful service. God has been in the whole work.

As to the preparations for missions, they reach through whole millenniums; but I want particularly to note some things which have occurred comparatively near our own day. Missions could scarcely be desired, I might say, when the Church was as yet a deformed Church, and when all evangelical doctrine had been buried for hundreds and thousands of years, we might say, under the rubbish of ritualism and rationalism. Therefore, there had to be, first of all, a reformed Church. John Wesley, in England; John Knox, in Scotland; Luther, in Germany; Savonarola in Italy; in these great strategetical centers of the Continent of Europe and the isles of the sea, God raised up comparatively simultaneously these great reformists. Now, there were other things that co-operated with the reform of the Church to prepare the way for missions: The fall of Constantinople, in 1453, dispersing Greek scholars through the south of Europe with their Greek Testaments, hitherto shut up, prepared the way for the translation of the Holy Scriptures. And I pray you to notice that while we want to emphasize the human element in missions, God emphasizes the divine element. God's greatest missionary is not the men, but is the Book—the infallible Book; the Book that never grows old or weary, never needs a vacation, and never dies; the book that goes everywhere, and if it only speaks to every man in his own tongue wherein he was born, it becomes the living and immortal missionary of God. And God, therefore, not only has to get ready a reformed Church and to provide the means for the dispersion of her missionaries, but to provide the means for the translation and diffusion of His Word. So notice these events again, almost simultaneous, we might say, the fall of Constantinople; the dispersion of Greek scholars; the mariners' compass coming into general use; the printing press, with moving type, first used in 1543; and steam as a motive power. Let us bear them in mind as God's preparations.

Now come down to the eighteenth century which seemed more likely to be the mother of monsters of irreligion and infidelity than to be the cradle of modern missions. In the first half of the century, with Deism in the pulpit and sensuality in the pew, God raised up three great agencies to prepare the immediate way for foreign missions. First: The Moravians, a little band that came out at Huss's stake; a little church of a few hundred of people with their three magnificent mottoes, that every believer's work is witnessing for God, and every believer's home is where he can do the most good for humanity, and every believer's cross is self-denial for the Master's sake. The Moravians providentially molded John Wesley, and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctly missionary character. Their motto had been " Holiness unto the Lord " ; but holiness became wedded to service and the watchword of the Methodists came to be a double motto: Holiness to the Lord; service to man. And then there was a third great instrumentality: A little band of intercessors, many of them unknown by name, in Scotland and England and in Wales, and in the north of Ireland, and in the south of Europe, and in America. Take one man as a specimen, Jonathan Edwards, in Northampton, than whom no holier man has ever trod this continent. In 1747, Jonathan Edwards, overwhelmed with the awful corruption of the Church in America and England, sent forth his trumpet blast calling all disciples in all lands to a visible union of prayer for the speedy effusion of the Spirit. And that clarion voice echoed across the sea, and was heard by William Carey, at the shoemaker's bench; it was heard by Olney and Sutcliff, and their fellow-workers, reissuing the pamphlet in 1784, setting up the monthly concert of prayer for the conversion of the world.

And so, my brethren, let us thank God for modern missions, begun in a symphony of prayer. No wonder that God has been in missions! These were a part of His ways; but the thunder of His power, who can understand?

Then came the actual march of the King, and there were several things that attended that march. First, organization in the Church. I have been wishing to-night that there might be at least two men here that belonged to the century before our own. Mr. Chairman, I would like to have William Carey sit in one of those chairs, and I would like to have Sydney Smith sit in another; I would like to have William Carey see how God had shown that young man that he need not sit down and leave God to convert the world, and I would like to have God show Sydney Smith that the thoughts of Carey were something more than the dreams of a dreamer who dreamed that he had been dreaming, and that it is not so easy to wipe out the interest of consecrated cobblers when the spirit of God broods over the men. And now contrast that day with the present day. Contrast the haystack at Williamstown and the parlor of Widow Wallace at Kettering, where twelve obscure Baptists met in October, 1792, with the great Ecumenical Conference in the city of New York in the year 1900. Modern missions! The march of God! Regiment after regiment, and denomination after denomination, have joined the ranks, until the whole Church is enlisted in the army! And then notice even more wonderful things: How God has called out His reserves. Look at the greatness of medical missions—the greatest regiment in the missionary army, judged by the measure of its utility and the grandeur of its success. Look at the Woman's Brigade. See them beginning in the Woman's Missionary Society under Mrs. Doremus, and then the various denominational societies of women, until there is not a single live church in this country, or in England, or on the continent, that has not its auxiliary board of women within its own organization to co-operate in the great work of foreign missions! And out of woman's consecration came the great young people's crusade. In 1844 George Williams founded the parent Young Men's Christian Association of London, and now those associations girdle the globe. Then there came the Young Women's Christian Association, by a very natural suggestion. And then there came on the Young People's Society of Christian Endeavor. Do you not see God in missions? Do you not see God taking the Church, reforming her, providing facilities both for the dispersion of missionaries and the diffusion of His word, and then organizing His Church and bringing out His reserves, the medical regiment, the woman's brigade, the young people's societies?

And now look at what God has done for the translation of the Scriptures. Up to the time of the reformation perhaps twenty-seven or twenty-nine versions of translations; between then and the eighteenth century twenty-seven or twenty-nine more, if you please, so that in round numbers about sixty at that time; and now the growth of the present century in this respect has exceeded the growth of all of the other centuries fivefold. And will you notice also that although four hundred tongues seem a small proportion of perhaps two thousand languages and dialects that are spoken on the face of the earth, yet all the leading nations of the world are represented in the vernacular Bibles, and all the languages of secondary importance are represented, 'and it is only the languages that pertain to smaller tribes and more insignificant people in comparison that are not yet reduced to writing. And then I want you to notice how God is yoking steam and the printing press together, multiplying copies of the Bible by the hundreds. And so God is yoking steam to transportation, until where it formerly took four or five months to go to India, we can now go there in as many weeks.

Now, let me hasten to a conclusion, as I call your attention to the workers God has called up.

The ideal missionary must have four passions: A passion for the truth; a passion for Christ; a passion for the souls of men, and a passion for self-sacrificing. And I may say that the history of missions in the last century has shown not one, nor fifty, nor one hundred, but thousands of men and women that have filled out the grand ideals of the mission service in the mission life. Have you ever studied design in nature and seen how marvelously God fits ball and socket in the joints of bones? Look at the adaptation of workmen to their field. Was there ever greater adaptation than in the case of John Williams to be the evangelist in the South Seas; William Carey to India; Hepburn to be the translator of the Bible into the Japanese tongue; Catharine Booth to be the mother of the Salvation Army; Dwight L. Moody to be the world's evangelist?

Now may I say a word about the results? In four sentences I can compass them: As to the foreign field, where Christ has been faithfully preached, three great features of the ideal church have appeared: A church self-supporting, self-governing, self-propagating, and in proportion as Christ has been preached and taught there have appeared all the righteous and richest fruits of the tree of life in full measure. And two sentences will describe the reflex action of missions at home: One from Thomas Chalmers, who said that foreign missions act on home missions, not by exhaustion, but by fermentation; and the other the sage saying of Alexander Duff, that "the church that is no longer evangelistic will soon cease to be evangelical."

Now, what is to be done? God prepared the way. God has been marching through the centuries. God has left the seal of His approbation on the work abroad and the work at home of the churches that support the work abroad. What is to be done? Only one thing is needful: That you and I should recognize the invisible Captain of the Lord's hosts on the field of battle and be intent to hear the clarion bugle blasts with which He commands the "Forward, March!" and be confident that He is with us and that we are executing His mission, and rally all of our hosts in united and sympathetic bands, forgetting things in which we differ, and emphasizing only the things in which we agree, and so, in response to His call, piercing the center of the enemy, turning his staggering flanks and moving resolutely in united piercing front, we overcome the hosts of evil in one overwhelming charge.

Opportunities of the Present Situation

REV. W. T. A. BARBER, M.A., B.D., *Principal of Leys School, Cambridge, England.*[*]

We are assembled here to-night in our thousands, Christian men and women in a conference avowedly Christian, in the mighty heart of a great Christian nation. But it is not only these faces lighted with the Christian hope that I behold; for behind them stretches a mighty multitude of others, dusky, yellow, bronzed, or black, reaching away into the distant darkness of savagery—the great company of the heathen nations in their need. Theirs is the most pathetic need of all; the lack of the sense of need. But unconsciously their faces are toward this assembly of the praying messengers of the kingdom. And nearer than these, turned toward us with a longing of expectation, are the eyes of veterans whose faces have grown furrowed and their hair gray in the long years of service in preaching the Gospel. Oh! how these men who have borne the burden and heat of the day are longing for issues from this council. The decades have passed them by, unknown and little honored, toiling on with scant visible results, and sometimes they have almost felt that the Church at home has forgotten them. But now, as with the closing century this great council has shown them that at last the Church is awaking to the elements of its duty to heathen lands, their eyes are ablaze with hope, their hands are outstretched in prayer, their voices are rising in supplication, and they are enlarging their storehouses to receive the blessings that shall follow. And behind the whole, stands One whose brow was scarred with thorns, looking at us and pointing with His pierced hand to the myriads for whom He died. Verily, this closing hour of the Ecumenical Conference, as we stand between the centuries, is a solemn season, when the claim concentrates on us soul by soul. Let us gather at the foot of the Cross and renew our sense of our Saviour's healing touch that we may renew our sense of our Saviour's claim.

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[*] Carnegie Hall, May 1.

The first all-compelling claim is our knowledge of the love of God that died for us and that saves us from our sins. And when He, the Holy One, who made His Church that the world might be saved, has taught us to discern, we find that the solemn harmony of His voice as He makes His claim, is made up of many different notes wherein the nations make their claim on us. The welfare of our own Christian nations makes foreign missions imperative. All the wealth and refinement of modern civilization have their perils in sensuous delight and self-indulgence. The only way of avoiding these perils which have ruined the prosperous nations of the past is ever to uphold the unselfishness which finds its supreme expression in no personal, no merely national, but in a world-wide salvation. Mighty religious systems have had sway for centuries in the distant East. What claim can have more weight upon us than their utter failure to redeem the races of their origin? Granted all their good, yet the final test must be what, as a whole, they have made of their peoples. Pure transcendental philosophy has ruled amidst the leaders of the Hindu races; keen brains of Hindu thinkers have sent soaring and daring thoughts into the realm of the Unknown, and in triumph have sounded dreamy notes of satisfaction, " God is all and in all." But there was there no personality, and there could be no Christ. Pantheism has done its utmost during millenniums, and what do we find? It has blurred the sense of personal responsibility, for God is all and even sin is from Him; moral power has followed personal responsibility into its grave; the common people bow before idols whose temples are sculptured with obscenity; the nautch-girl and the temple prostitute bring the sanctions of religion to their shame; woman is degraded; child-marriage legalizes brutal lust and dooms myriads of girl-widows to lives of ignominy; and caste relentlessly imposes slavery upon vast multitudes of pariahs. That is what thousands of years of Brahmanism have done for India. What claim can be stronger? And then, opportunity! The Government of India by a strong, just Britain has given ideals of justice, and trained acute intellects in a literature which is steeped in biblical thought. The old, absurd cosmogonies and theophanies have become impossible. The Christo-Somaj is a witness to the rending of the old wine skins when the new wine is poured in. It is not long since Max Müller wrote to educated India his message urging it to confess as an obvious fact that it is already Christian. Educated young India is intellectually convinced of the truth of Christianity and awaits overpowering moral conviction and compulsion. The danger is that if we seize not the opportunity to produce that spiritual compulsion, these educated men without the moral strength of sacrifice for conscience' sake may be a worse foe to Christianity than ever.

Pariahdom sees that Christianity gives uplift and freedom from the yoke of centuries; low-caste and out-caste peoples are willing to seat themselves at the feet of the teacher. The witness of all who have been working among these during the last twenty years assures us that the only limit to the number of villages that are willing to submit *this very moment* to Christian instruction is the lack of men to teach, and of funds to support the teachers. And while famine and pestilence year after year are bringing despair to fatalistic hearts, Christian philanthrophy sees splendid opportunities of showing the mind of its Master and its Lord. Verily, the field is white unto harvest, the danger is that the harvest should rot for want of harvesters.

Think of the claims of China. A pure ethical creed, the noblest and most practical to which man has ever attained, has had unchecked opportunity for more than two thousand years. No spot, no smirch is there upon its pages; no blot of impurity in its most popular presentation. Here is the highest practical system that man could soar to. But there has been one all-fatal flaw. There is no thought of a personal God in its midst. Old whispers of the Supreme Being have died away into voiceless mouthings about "Heaven" and "Principle," and the noble, moral machine has been left without motive power. And now we see the outcome of an agnostic national life. To call a man a liar is to compliment his cleverness; the greatest Confucian scholar is not ashamed to leap about in passion like a naughty child; the haughty graduate, who profess to believe only in what he can see is afraid to go out in the dark because of the evil spirits that haunt his imagination; he who can write the choicest literary and religious essays boasts of a vocabulary and imagination of unutterable foulness; the whole civil service is dishonest, the fountains of justice are poisoned at their source. Moral strength is absent; untold abominations are found in the trains of high mandarins, opium smoking yearly claims more victims, and there is no power to redeem. National corruption has borne its fruit, and the Goliath of dishonesty fell thundering at the first onset of his pigmy assailant. The whole head is sick and the whole heart is faint. Without God the land is without hope.

But the opportunity! God made the wrath of man to praise Him. After ages of self-satisfied ignorance, the literati were shocked by the Japanese war into the sense of need. It is true the time of reaction is on us now and there is utmost peril that the reactionary Empress Dowager in her alarm may ruin her country; but the leaven is working in the mass, and leaven is life. The classes and the masses alike are ready to listen to the missionary. There will still be riots and murders, but never again can the old days of indifferent contempt return. Tens of thousands in Manchuria are ready to receive Christian teaching. Here, as in India, what a claim upon us is this opportunity! Literature is sorely needed to supply the new form of mental craving of millions of literati; unnumbered multitudes claim the healing of Western science; native preachers need careful training; the blind, the deaf, the mute cry from their forlorn abandonment. And there comes the highest claim of all. "Coals of fire on their heads." For they defiled the very Christ Himself with their bestial imaginings, and they poured forth our martyrs' blood. He who prayed "forgive" sends us forth determined. They shall look on Him whom they have pierced; they shall understand the purity of Him they called the God of Lust. In myriad ways, with myriad tongues, the needs of China and of India are eloquent for the help of the choicest intellects, the fervent lives, the self-sacrificing prayers of Christendom.

And when we turn to Africa what claims are vocal and insistent there? Centuries of slavery and wrong have left their mark. Internecine war, animal appetite, even cannibalism have made man a beast of prey, preying on his own kind. In the north and center, Mohammedanism is sending forth its missionaries with a success numerically greater than that of Christianity. Too often its surface-conversions have but stimulated fierceness and warfare. Too often, where civilization and barbarism have met, the worst of the two systems alone has survived. In the west, the drunken savage bows down and worships before the heap of empty bottles that have held the fiery spirit sent to him by so-called Christian nations. In the south the Old Testament fatalism of the Boer has until recently denied the subject black the right of marriage, and even now denies him the possession of a bit of soil in this world or a soul in the next. On the Congo, severed hands and bodies mutilated for lack of precious rubber, are too often the only proof the African has of the meaning of Christian rule. All the wrongs which Western greed has inflicted cry out to us with clamant voice from the continent that cradled our Lord in safety from the massacre of Bethlehem and sent its swarthy son to carry for Him His cross to Golgotha. But opportunity! Now at last the continent lies open; the unknown is open to our gaze. The very emulations of Western nations have led to new spheres of influence where roads are being made, where the steam whistle will soon be heard, that the way of the Lord may be made plain. Uganda compressing into her first quarter-century in the light of day the early history of the Church—martyrdom, schism, strife, triumph; the Western colonies with their hundreds of thousands of communicants and their self-supporting churches; the Sudan from whose throat the fiercest fanaticism has but just loosened its grip; Egypt with its vast Mohammedan university—oh, what opportunities are here! And, if it please God, after the agony of that strife now waging, there must be new opportunity and most stringent claim that Bechuana and Swazi and Kaffir shall have the Gospel as never before.

And the time would fail to tell of the vast South American continent where but the dull light of an effete Romanism makes darkness visible, but where the priest has overshot his mark and alienated the men; of the Mohammedan lands where the Caliph has nearly tired out the patience of the world; of the islands of the Pacific, where past triumphs enhearten to new endeavor. And in the furthest East the new spirit of the island empire of Japan has made our own generation memorable. There Western civilization has been copied and adapted with many a Japanese patent improvement, but the religion which gives vitality to Western civilization is looked at askance, and the novelty is giving way to that indifferentism which has driven out the old spirit but left the house swept and garnished. What spirit shall inhabit the swept and garnished house? It is for our prayers and service to say which. Shall it be Christ? For remember that, in the days to come, the Chinese and Japanese must be mighty factors in the commercial, and therefore the social and religious, history of the world. The nation that does nothing now to Christianize them may some day mourn the incoming tide of what should have been a Christian influence, but is anti-Christian through that nation's sloth.

Claim! opportunity! Never was there greater claim, because never was it clearer how great a difference Christ makes to a nation. And all through the generation in whose fighting ranks we stand, God has been giving opportunities, opening doors, annihilating space, making the world ready for His Church's work. When, sixty years ago, Calvert and Hunt went to Fiji, it took sixteen months before the letters telling of their arrival could reach their friends. Now it is almost impossible to find a corner of the sea distant from London by two months of steam travel.

The ocean steamers are like great shuttles in God's weaving, moving ever across the world bearing the threads of His great tapestry. Political changes, revolutions, wars, the daring of commerce and discovery all have been pressed into His service, and many an apparent triumph of Satan has been overruled by God and made subservient to His will. Many generations have been spent in preparing; our generation has been spent in opening; God asks of us what use we will make of His preparing and His opening. The paths of conquest into which events have forced the unwilling feet of Great Britain and America are full of sign-posts of direction for the Church. The inevitable growth of political and commercial control, by which new races are brought under the influence of the Christian nations of the West, claims not only that we should send merchant princes, governors, and military commanders, but that the supreme unselfishness of Christian missions should add its saving salt. The Church, too, has wealth to win and campaigns to wage. For this were we born, for this does God overrule—that through us the nations may be His, that the government may be upon His shoulder.

Oh! you, the rising race of America, of Britain, and of evangelical Europe, you in whom, for better or for worse, is vested the empire of the world; make it the empire of your King Jesus! The science of the ages has come with its gifts and poured them at your feet. Literature, art, medicine, the philosophy of mind and nature, have enriched your souls and multiplied your powers and thoughts. The prizes of wealth and power are in your grasp. But what are these compared with wealth of souls and power over nations being born into new life? Use these treasures aright. Knowledge has often led men astray from God, let yours be brought a willing slave to the feet of

Him in Whom is all knowledge; wealth has often deadened the soul; let yours be a joyous offering at His feet, who, though rich, became poor. Let that mind be in you that was in Christ Jesus, who being in the form of God thought it not a prize to be equal with God, but emptied Himself and took upon Him the form of a servant.

The answer we are to give leads us afresh to the Cross, and past the Cross, past the shattered Tomb, past the Ascension Glory to the Day of Pentecost. For ten days have we gathered here, and now we are to scatter once more. Shall He, the Holy One, come on us as a mighty rushing wind? He shall bring all things to our remembrance: claim, opportunity, power. Oh, for that thrilling sense of His presence and power! I think that none can realize Him so well as the missionary on the field who has seen the triumphs of His grace in the place of Satan's utmost strength. I have known days of doubt and fear, when it seemed almost impossible that there could be any success; and then I have seen a writing, not upon the wall, but on a human face, lines of living light in the darkness. I have watched, and I knew a hand was there, as there slowly appeared on a heathen face the lineaments of love, joy, peace, longsuffering; and as I recognized that transformation, as I saw the likeness of the face of Christ, it came home to me with the thrill and power of blest reality, "I believe in the Holy Ghost." I believe in the Holy Ghost! Do we? There is the opportunity, there the claim, there the power. We believe in the Holy Ghost!

Outlook for the Coming Century

MR. EUGENE STOCK, *Secretary, Church Missionary Society, London.**

The subject on which I am to speak is the Outlook for the Coming Century. The thought occurs to me, will there be a coming century at all? I know not; you do not know. The early Christians expected the Lord to come very soon. It never entered their wildest imaginations that there would be a Christian England and a Christian America. They thought the Lord would come. He did not. It may be there is to be a Christian India and a Christian Africa in our sense of the term; we do not know. All we know is that the Gospel is to be preached as a witness to all nations, and then shall the end come.

Our brother, Dr. Pentecost, referred in his prayer to the doors being open to the preaching of the gospel all over the world. Truly, it is wonderful. There never has been a day like it before. I could go around the world, and I could show you country after country open. There are a few doors yet to be opened. Why are they not quite open yet? I think it is because we have not yet gone fully and rightly into the doors that are open. The greatest of all these unentered countries, which is very rarely mentioned in missionary accounts, is Arabia. It is true you have a noble missionary or two at Muscat, which is on one border, and the Scotch Free Church has another noble man or two at the little British settlement of Aden; but outside of that there is that great Arab race, the children of Abraham as much as are the Jews, waiting for the gospel; but we can not get in to preach it. The Lord will open that door when we have entered the doors already open.

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* Central Presbyterian Church, May 1.

Then, of course, there are unopened countries in Central Asia, Afghanistan, and Tibet, and so on. Of these also we are just at the doors, waiting for them to open, and the new century will, no doubt, not only open them, but it will make more accessible those countries into which the doors are open. Of course we may say in one sense that the whole heart of Africa is open. It is only the other day that the forest of the Pygmies was traversed by a missionary, and now within the last twelve months native teachers from Uganda have gone and buried themselves in that forest; and they are the first messengers of Christ to those little Pygmies. Then only the other day, owing to the skill of Lord Kitchener, Khartum was opened, and that great Eastern Sudan opened again just the other day; and yet in a sense not open yet, because our Government, I am sorry to say, declines to allow any missionary to live there who is going to work among the Mohammedans. To-day our brethren, both the United Presbyterians and the Church Missionary Society, are both represented there, just on the spot as witnesses, ready whenever the Mohammedans like to come to them. Who is going to stop them? Ah, my friends, in the days when the far northwest of India was conquered by the British armies, the officers were men of the highest Christian faith, and the moment they conquered those great Mohammedan cities they sent for the missionaries. That has not been done in Khartum. Still, I don't want to be hard on the Government; it is a difficult position, I know, but the Sudan will open, I do not doubt, in a few months. Are we ready to go in?

It is a very easy thing to come to these splendid meetings and sing, "Jesus shall reign where'er the sun." Yes, I know that; it is quite true; but after all the Lord works by means. If we don't work, Jesus will reign anyway, but it will be very uncomfortable for you and me, if when He does reign all over the world we have to reflect, "And I did nothing for His kingdom." God forbid that that should be said of any of us. Oh, that we might be able to look back and say, "Praise the Lord, I had my part in it." But you may depend upon it, if that is to be so, it will not merely be by means of outlooks for the century, and listening to speeches, and singing hymns; it means the going into our own little spheres—they may be very little, perhaps—and doing just the little thing which the Lord puts before us.

Personal influence is the main thing to be exercised in the sending forth of men and women. There are fathers and mothers in this church to-night. Are you ready to dedicate your children to the Lord for this service? Do you object to your sons and daughters going as missionaries? Can you look into the face of Jesus Christ and say, "No, I can not consent?" Will you? God forbid. You may depend upon it that there are Christian families, many of them in England known to myself, who look forward with the deepest, earnest longing that their children may go out as missionaries, and who teach them from the beginning to look forward to it, and rejoice when they go forward. Yes, that is what we want to come to, and that is far more important than the giving of money. I know this, that when God raises up young men and women He will touch the hearts of those that have the means, and enable them to go. I am not the least afraid; I never appeal for money under any consideration; I am always appealing for men and women, and I find it true that when they come, God opens the pockets of people to give money to send them.

REV. GEORGE F. PENTECOST, D.D., *Yonkers, N. Y.**

In order to get an outlook for the coming century it will be necessary to make some retrospect and take into account the cumulative successes or achievements of Christianity during the closing century. Material advancement has gone by leaps and bounds; but so also has the spiritual advancement of the world under the preaching and administrative agencies of the gospel. It is well to remember that the greatest results in the moral and spiritual world are apparently effected in periods of time that seem altogether inadequate. This is not really so; but the truth is that God not only works in mysterious ways, but in ways that to the untrained and unpracticed eye are without observation. Forty years ago had anyone predicted that the institution of American slavery would disappear from the States within less than half a decade he would have been accounted a madman or fanatic. But God's cumulative forces had been working for years, and all unknown, even to the philanthropist and politician, the institution was honeycombed to its very heart; so that it fell into hopeless ruin by the recoil and concussion of the first gun fired in its defense. In the days of the Reformation, the superstitions and monstrosities of centuries of ecclesiastical corruption and misrule went down before the trumpet of that great movement. Political superstition and tyranny were shattered to pieces by the puissant hand of Cromwell. Our own nation was, as it were, born in a day. Remembering these things, I look forward to the coming century with bounding hope. I think I can see the working of cumulative forces and instrumentalities which within the lifetime of the younger members of this audience will work wonders even more startling than those accomplished in the nineteenth century, and which, parallel with all the gigantic achievements of material and practical science, will keep the spiritual kingdom of God well to the front of all other enterprises.

Statistics are not as a rule interesting; but I venture to offer a few which I am sure will at least prove instructive. Including Hindus, Buddhists, Sikhs, and Confucians, there are about 800,000,000 pagan souls in the world to-day. This is little more than half the entire present population of the world. There are 200,000,000 Mohammedans, 8,000,000 Jews, and say 225,000,000 Roman Catholics. There are in the Greek and other Christian communities about 120,000,000, while Protestant Christianity numbers only about 150,000,000. It is an extraordinary thing that less than 1,000,000 people in all Christian lands have the courage to write themselves down as atheists, or of no religious belief.

In the face of these statistics the skeptic is continually telling us that Christianity so far has been a failure. Has it? It might just as truly be said that until the ushering in of the nineteenth century all intellectual and material philosophies and sciences of mankind had been a failure. I think I might, with all fairness, say that Christianity has been more uniformly and progressively successful than any science or any other force in the world.

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* Central Presbyterian Church, May 1.

But let us look a few minutes at what has been accomplished in the present century. I make all my figures proximate and in round numbers. One hundred years ago in all the pagan world there were scarcely more than a score of missionary stations, with scarcely more than that number of commissioned missionaries, and a communion roll of not far above 1,000 converts from modern paganism. There are now more than 5,000 missionary stations throughout the pagan world and in the islands of the sea. Growing out of these central stations like root branches from the banyan tree, there are more than 15,000 outstations. The stations are manned by 13,000 European and American men and women missionaries. Adding to these about 62,000 native helpers and other workers, we find in all about 75,000 Christian missionary workers in the field to-day. In connection with many of these mission stations there are magnificent educational institutions, and at all of them schools for primary education. Around these stations cluster hospitals, dispensaries, and other institutions for the relief of physical distress. Moreover, to-day the Word of God may be read by three-fourths of the entire population of the earth in their own mother tongues. The miracle of Pentecost has been made almost universal, and so far as it has extended it is permanent.

There are to-day about 1,500,000 Protestant communicants on the foreign field (millions have gone before during the century) and there are probably from 2,000,000 to 10,000,000 more who have been won from paganism and are nominal adherents to Christianity, the most of whom will ultimately be baptized. More than a million students are found in the schools, colleges, and universities of the foreign mission field. A million patients are annually treated in mission hospitals and dispensaries. And to-day hundreds of thousands of starving Hindus and Muslims are being fed and nourished back to life in mission fields by Christian contributions and by Christian hands. The home churches in Europe and America are now annually pouring out the vast sum of nearly $17,000,000 for the evangelization of our black, brown, and yellow brothers of the pagan world, whom we have never seen, and who can never repay directly a single penny of all this great expenditure. The motive of all this is love and not gain. It is this heaven-born motive which differentiates the foreign missionary enterprise from all other human undertakings. No wonder the world does not understand it, and the sordid spirits who constitute the critics of foreign missions are constantly saying: "Why this waste"; and when they count up the number of converts, they have no hesitation in declaring that foreign missions are a failure because they do not "pay." And yet, Sir Charles Elliot, late lieutenant-governor of Bengal, once said in a public address, that the most important interest and the greatest safeguard Great Britain had in India was to be found in the bungalows of the missionaries of all Christian denominations. Have you ever thought that during this closing century probably more progress has been made, more converts won to Christ from the pagan nations than during the first four hundred years of the Christian era, with all the prestige and power of the apostolic ministry behind that early missionary work; and won under conditions infinitely harder than those which confronted the early Christians? From my own observation I would venture to say that not in the apostolic age was there a more heroic missionary spirit or more heroic missionaries than there are to-day in the pagan world.

But missionary statistics can not measure missionary progress. The Gospel has wrought other results than those seen in the mere conversion of some millions of heathen to Christ. It has already revolutionized to a vast extent the social conditions of all heathenism into which it has penetrated. It has created a moral atmosphere which is as discernible by the intelligent observer as is the material atmosphere by the thermometer and barometer of science. I speak from personal knowledge and observation. I commend you to read Dr. Dennis's great work on this topic. In India the tremendous indirect effect of Christianity upon the intellectual, moral, and spiritual life of the educated, as well as the low-caste people is beyond power of tabulation. Already the old rock-ribbed system of Hinduism is being fractured by the impact of the gospel in every part of India. In Bengal the Bramo-Somaj is the direct result of the touch of Christianity upon Hindu and Brahman thought and caste; the same is true of the Arya-Somaj in Northern and Central India; and of the great Sadharan-Somaj of Bombay; and a similar body in the Madras district. The Devas of the Punjab have for their confession of faith a document much of which is a bodily plagiarism from the New Testament. An old Brahman pundit of Madras told me with his own lips: "Dr. Pentecost, you missionaries will never convert the Brahmans to Christ nor Hindus generally to Christianity; but this you have done, and to a greater and greater extent will continue to do; you are Christianizing Hinduism; and I am frank to confess to the advantage and betterment of Hinduism." In my presence and hearing, and in one of the finest orations I ever heard delivered in the English language, the greatest lawyer in India, a Brahman of the Brahmans, said to his audience: "My brethren, it were madness to shut our eyes to the fact that Christianity, that religion which marched from Bethlehem in Judea to the steps of the imperial throne of Rome, and has since dominated all the Western world, has come to India. It is not a passing episode; it is a mighty conquering and permanent spiritual power, come to stay and repeat its victories. We must face this new religion and deal with it honestly and frankly as who would not wish to in the presence of its founder, the peerless Christ."

I speak of these things in order to remove the doubt still in the minds of many uninformed Christians and stop the mouths of many misinformed enemies of foreign missions; Christianity is steadily gaining, every year, over all other forces now operative in the world. We are facing a century big with promise, in which there will be without doubt far more advance made than in the passing century. Be sure that Christianity will not be found lagging in the rear of the world's progress. It will lead in the new century, as it has led in all the past centuries, making a way for the best advancement of political, social, and material civilization.

Why should we, with all our might and money, prosecute the foreign missionary enterprise? We should do it, (1) Because the highest law of benevolence prompts this course. "Give and it shall be given to you." I do not speak now especially of money; give the gospel; give the grace of God, by passing on the good news. "There is that scattereth and yet that increaseth; there is that withholdeth more than is meet and that tendeth to poverty." Take these declarations of Holy Scripture and apply them, and it will be easily seen that every interest which the Church of God has at stake will be furthered by the vigorous prosecution of foreign missions.

(2) Because the Providential order requires it. It was necessary that Paul should first preach the gospel to the Jews, but when they judged themselves unworthy of everlasting life, then lo, he turned to the Gentiles. We have a million unbelieving pagans in New York. In vain we seek their conversion. We build new and finer churches; call younger and more eloquent preachers; provide larger and more artistic choirs; but these people will not come. Our city missionaries and Bible-readers are faithfully trying to teach them, but they will not hear. The fashionable pagans, just as surely, refuse the gospel. What shall we do? Follow the Providential order and "turn to the Gentiles."

(3) Christian patriotism, if I may use that term, demands it. It was our recent war with Spain that aroused this country out of its commercial materialism and awakened again the nobler passion of patriotism into life and activity. A vigorous foreign policy and war upon the principalities and powers of darkness and spiritual oppression in pagan lands will develop in us a new inspiration, and a patriotic fervor for Christ and His Holy Church as nothing else will.

(4) The apologetic value of a vigorous and successful foreign policy and success is past calculation. Already this Ecumenical Conference has done more to shut the mouths of scoffers and awaken into new life the dormant faith of our people than any other event in the last quarter of a century. Let the news of great foreign victories for Christ be coming from across the seas, from India and China, and Japan, and Korea, and Africa, and the islands of the sea, and the enthusiasm of the Church at home will awake, and scoffers will be silenced and converted into friends as the unbelieving nations of the earth were silenced by our victories abroad and converted to believe in the substantial greatness and power of this nation. Be sure of it the outlook for the coming century demands a vigorous foreign policy, and by the grace of God that shall be the policy of at least the American Church.

The Claims of the Hour

RT. REV. W. C. DOANE, D.D., LL.D., *Bishop of Albany.**

I would with all my heart that some one else rather than I stood here to-night to say the last word, some one whose lips have been touched with the live coal of the enthusiasm which has been kindled in this Conference. I can not, because I have not heard them, gather up the threads of thought and speech into a cord, which can not be broken, to bind men's hearts together, or twist the steel of the keen and kindled utterances into an electric cable quick with power to carry under seas and over continents the message of missions. It is true that has been done, and will be done; for the world-wide power of the press has been chained and harnessed here to tell the world how a great rushing, restless city has stopped for a week to think, not just of trade, and stocks, and politics, and crimes, but of Jesus Christ and His work in the world.

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* Carnegie Hall, May 1.

It was when the Jews of the dispersion were gathered in Jerusalem that tongues of fire (all of one gift of the Holy Ghost) tuned the tongues of men to tell His wonderful works in distributed dialects that spoke to every man with the tongue in which he was born. And this great gathering of Christians of the dispersion has heard here, in the conquering speech of the world, how the story of God's wonderful work of universal redemption, God's gracious offer of universal salvation has been made known to all nations, and kindreds, and peoples, and tongues. Who can doubt that the Holy Spirit taught those men to speak, on their scattered missions? Who can doubt that the Holy Spirit has been poured out on this great company of Christian men and women of one heart and of one soul, if not all of one mind and one mouth, whose longing is to make known everywhere the message of the Master; to extend and to establish the kingdom of our King!

I must content myself with speaking on my assigned subject—The Demands and the Outlook of the Coming Century.

The demands are two: Mutual recognition of our common service, and the magnifying of agreements, and not of differences. And the recognition must be fair and frank. Comity is not a bad word, for it means companionship. Co-operation is possible, because the work is one, though the ways and workers be apart. Toleration is an intolerable word, because it savors of conceit. I deplore the differences, I deprecate the divisions, but I accept them as the present condition of Christendom. God can use them, God can fuse them when He will. Nothing is gained by ignoring them; no good comes out of feigned and forced alliances. What this Conference stands for is not denying facts, not stultifying intelligence, not stifling convictions; not tearing down historic institutions, not confusing terms, not labeling other people's views as mint, anise, and cummin; not calling materials that we don't use, wood, hay, and stubble and making a bonfire of them (the fire that is to try these is not lighted yet, and is not to be lighted by man), but mutually recognizing each other as servants of Jesus Christ, standing or falling to our one Master and at work for Him.

To say I am of Paul, and I of Apollos, and I of Cephas, or with exclusive egoism, I am of Christ, is simple sectarianism, but to say Paul plants, Apollos waters, God gives the increase, is truth and fact.

The one thing to realize is that all baptized believers, every child of God everywhere, baptized with water " in the name of the Father, and of the Son, and of the Holy Ghost," is a member of the mystical body of Christ.

I believe that earnest Christian men, not magnifying difficulties, must pray, at once in the spirit and in the words of the prayer of the Divine Master, that He will bring about such oneness as is between Himself and His father, entire, real, visible; and, meanwhile, that each must stand and serve, loyal to his convictions, in the place where God has set him to serve. So far as I represent the Episcopal Church, and I am not disposed to misrepresent her, I stand here holding fast to her definite dogmatic position and to her distinctive polity. By birth, education, conviction, and loyalty I am committed with all my heart, and soul, and mind, to their maintenance. Others who are here are as strongly committed as I am, and are as truly conscientious as to their ecclesiastical position. The sum of our differences is large, but the sum of our agreements is larger still.

Loyalty in the letter and in the spirit to every obligation of our ordination vows is of the essence of respect for ourselves and for one another. Criticism and condemnation of one another's convictions is ill-mannered, and idle, and ill-advised. Where they are not principles, but only sentiments or opinions, we must relegate them to the subordinate sphere. But this age demands two things: First, that we shall be pro-testants, whether we are Protestants or Anglicans, or Greeks, or Romans, and we must not be—if I may coin a word—contra-testants. We must witness for the truth in the affirmative way, and not witness against error in the controversial way. Controversy among Christians may be needful, but is most unprofitable.

The next thing that this age demands is that we shall look for, and dwell on, and proclaim, and thank God for points of agreement among Christian believers, and not be rummaging about, like rag-pickers in a heap of street dirt, for differences and disagreements. The power of the first Christian teachers was always along this line. While differences exist, and always must exist, so far as we can see, we may at least direct our warfare, not against one another, but against the common foe, and give and get a godspeed in all honest efforts to advance the kingdom of our King.

Among the outlooks of the new century that will make for peace and power, not the least and not the last, is the progress toward substituting the simplicity of creeds for the complexity of confessions. Slowly it is dawning upon the Christian mind that there is a difference at the very root between articles of faith and articles of religion, between the facts of belief and the theories of opinion, between the few unchanging verities and the many varying speculations, between truth and the theorizing about truth, between the rock of what is revealed and the rubble of the detrition of it, between the symbol that can be oxygenated by the perpetual ventilation of use and the skeleton that has grown dry in the lumber-room of references.

The next great outlook of the century is the constant combination of all Christian people in what may be called applied Christianity. Apart from our divided worship and our discordant confessions, we look each other in the eyes and take each other by the hand in a thousand human ways to-day. There is no passing by on the other side of any representative of suffering humanity. Is it a question of organized charities, of social elevation, of political reform; is it a question of tenement-house improvement, of breathing places in the slums, of the relief of the poor; is it a matter of hospitals, or houses of mercy, or gifts to a famine-stricken country; is it an appeal for the care of orphans, or the aged, or the helpless; is it anything in which the needs of humanity appeal to us as servants of Him who took mankind into His Godhead that He might be touched with the feeling of our infirmities?—instantly the commonness of our Christianity asserts itself. All names are forgotten but the name of Jesus.

The white heat of Christian love and sympathy welds Christian humanity into oneness of service, and when we go back to our separate worship it is to take with us the sense of a communion which, please God, shall one day swallow up, as it already softens, the rough edges and estrangements of our other religious life.

But the great outlook of the future is the outlook of opportunity. There are no doors closed now, except by our own willful hands: no limiting horizons of vision, except to eyes that are shut or shortsighted. But if God writes "opportunity" on one side of these doors, He writes "responsibility" on the other side. In what spirit shall we go up to enter in? There can be no concordat made that shall parcel out this place to me, and that to you and the other to another. Alas! Alas! we can not go all speaking just precisely the same tongue. We can only pray that some new pentecostal outpouring shall one day blend confusion of tongues into the distributed dialect of the one message of the wonderful works of God. External and corporate acts may not be blended, but oneness of heart and lovingness of thought and word there may be.

The very adjective which describes this Conference has the power in it of the trumpet call; and with the ring of it in our ears and the spirit of it in our hearts, may God give us grace to widen horizons of duty, to tear down barriers of separation, to deepen love, to inflame zeal, and to make the service of the Master and the salvation of man the passion of our souls.

REV. MALTBIE D. BABCOCK, D.D., *Brick Presbyterian Church, New York.*[*]

To a Christian an opportunity is a claim. If I saw a man hungry and could give him bread, if I saw a man wandering from the road and could show him the way, that chance would be a claim; that opportunity, an obligation. Why do we read Christ "must be lifted up"? Because man's need awakened Christ's love, a love that must save by a necessity of its own. The opportunity created the obligation. Why did Paul say: "I must see Rome"? Was he coerced? He had to impart something, because he had something to impart. "Woe is me," said he. Jesus Christ could turn Saul into Paul, and Paul had nothing to say about it to men who need what Jesus Christ did for Saul. "That I may impart." Men were weak morally.

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[*] Carnegie Hall, May 1.

Paul had power. Men were in darkness, and Paul knew the light. Men were in degradation and despair, and Paul knew Jesus Christ. What else could he do as a Christian? I must see Rome; and if there is no other way to get me there, fasten your chains on my wrists and take me there as a prisoner, for I must see Rome that I may impart! I am a debtor to the Greek, the barbarian, the Jew, or to anybody who has not what I have. That is Christian chivalry. Show it the need and it leaps.

Opportunity is obligation, obligation is inspiration, and inspiration is in-spiritation, which means that the spirit of Christ is in me. "Because I live ye shall live also," and because I love ye shall love also, and you shall love my way. That is why Paul says, Woe is me if I preach not the gospel to the man who does not know it. Where would Paul be to-day if he were here with us? He would be in the thin red line in the foreign field, at the forefront of the battle, where it meets the great black, broad line. I was ever a fighter—Paul did not say it that way—but in effect he said: "It is my ambition to fight where no one else has ever drawn a sword; let me be the first runner to go ahead with the news of life. Let me build where no one else has built."

Because Christian opportunity is a claim, it is inescapable. If Jesus is much to me, I am logically bound to feel the compulsion of that love, sweeping into line every man who needs what Jesus can do. Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies. If a light is bright it will shine a long way. Only a precious ointment can fill a whole house with its fragrance, but an exceedingly precious ointment will do so. If Jesus Christ is everything to me, I know he can be everything to any man, and as much as in me lies I will take Christ to the last man. And because I know it I have got the woe resting upon me if I will not do all that is in me to let the last man who does not know Jesus Christ divide with me. There is no escape from this logic. If I love Jesus Christ—which means if I am loyal to Him—never let clouds disturb the stars; never let feelings run away with conviction. If I love Jesus Christ—which means if I keep His commandments—I am in touch with everybody to the end of the earth who needs Him, and I can not take a washbowl and wash my hands and say that you must excuse me from this matter. Jesus Christ said: "Ye are my witnesses," beginning at Jerusalem. That is New York City. I believe in city missions, of course. So does every foreign missionary. Christ said: "Ye are to be my witnesses in all Judea," and that is home missions, "and in Samaria." What is that? That is the particular tribe or nation that you do not like. "In Jerusalem and all Judea and Samaria, *and to the uttermost parts of the earth!*" And that takes in the last man. See Jesus, before He goes to His Father's side, with His hand outstretched and pointing to the uttermost part of the earth. Let the Church never forget that gesture. To the uttermost part of the earth! I tell you, fellow-Christians, your love has got a broken wing if it can not fly across the ocean.

Now the claims. There are two that I would emphasize: Fidelity and fairness. Fidelity relates you to God, and fairness to your brother. Think of fidelity. Can you think of a substitute for it? There is none. Sentiment, enthusiasm, eloquence must not evaporate in words, unless they crystallize in deeds. "Lord, I am ready to die with thee," said Peter. "Peter, do not talk so fast, or you will get in trouble!" It is not what a man says, but what he does that counts. No professions of love are worth anything without proof of loyalty. "Why call ye me Lord, Lord, but do not the things I say?" Fidelity is limitless obedience. Remember, fellow-Christians, how wide was the horizon of Jesus. Our horizon widens from cradle to home, school, city, country, and with some, perhaps, to the last man. But to Jesus the outside rim of the earth was the first horizon that He saw, and the last. When he was born good tidings came unto whom—the Jews? "Unto all people." "Among all nations"; "throughout the whole world"; "to every creature"; "to the uttermost part of the earth," are Christ's words. "Go ye into all the world," is His limitless command, His boundless expectation. Fidelity means that His horizon is your horizon, His thought your thought, His ways your ways. Disobedience is infidelity. What do you make of yourself, my brother, when you do not believe in foreign missions, and yet say you believe in Jesus? Your garments smell of smoke. You are disloyal and disobedient. The early Church understood. It went everywhere preaching the gospel, and it was but a few years before Paul said the gospel had been trumpeted throughout the world—the inhabited world, the ecumenical world. Then what happened? The Church having won its fight, came under the curse of Sodom: "pride and fullness of bread and abundance of idleness." The mountain stream that came down from the tops of the hills became a stagnant pool on the plain. Living for itself in the world and of the world, instead of in the world and for the world, the Church went into degeneration and deformation, and the Dark Ages came. O, if the early Church could only have remembered Jewish history. What was the promise to Abraham? "I will bless you," but you must be a blessing to all nations. What is the sixty-seventh Psalm but asking God to bless us "that thy way may be known on earth." How annoyed Jonah was, actually angry because God would have mercy on somebody who was not a Jew. Then when Paul was preaching in Jerusalem, you remember, he said: "I am going to preach to the Gentiles," and the Jews caught up the dust and threw it in the air, crying: "Away with such a pestilential fellow." All this is losing life for not using it. God took the Jewish candle out of the candlestick because it would not be the light of the world, and the nation went into darkness. It was for the same reason that the Church went into the Dark Ages. It turned its candle into a dark lantern, and said, "as long as I may see the light I do not care who is in the dark." Fellow-Christians, can we doubt our Master's will? Ye are the light of your families? I hope so. "Ye are the light of the world!" You are to shine so that the last man shall have some sight of your candle. Ye are the salt of the Church? No; "ye are the salt of the earth." Go put your light in the darkness; go rub your salt into decay. That is what we are for. Go where darkness and decay are worst. When Jesus said "love your neighbor," he meant the man who needs you.

O, the wonderful story of the good Samaritan! The man in need is your neighbor. And who is your nearest neighbor? Your neediest neighbor. It may be some child-widow in India is your nearest neighbor. It may be some famine-stricken laborer in India; some groping soul in Africa is your nearest neighbor, because just now in the interest of God's kingdom he needs you more than your Sunday-school class needs you. It may be, I do not know. Everyone of us Christians will go some day—not before the great white throne, never dream it; you belong to Jesus Christ, and there is, therefore, now no judgment to the man whose hand is in Christ's—but before your Master, as a servant to give an account of your fidelity, of how you used your tools, your talents. And what is your chief trust, what your most invaluable talent? It is your personal knowledge of Jesus Christ. I am to give an account before my Master for what I did in this world, with what I knew about Him. Do not doubt it. "What shall I do with Jesus that is called the Christ?" Ask, rather, "what am I doing *now* with Jesus that is called the Christ?"

So much for fidelity. The next claim and the other claim is fairness, and that makes my blood stir; for the old Saxon, and Angle, and Dane, and Teuton is in my blood—is he not in yours? I know he is. I had good old pagan ancestry, believe me. You can see some of their memorials, their altars, and tombs at old Stonehenge to-day. They believed in human sacrifices. They used to take fair young girls and put them in wicker crates and shoot arrows at them to see which way their blood would run, that they might know what the gods were thinking about and how battles would turn out. And those were my ancestors. O, you blue-eyed and fair-haired men and women, proud of your Scotch, and Irish, and German blood, remember and honor the foreign missionaries Augustine, Paulinus, Patricius, Colomba, Gallus! They were foreign missionaries who went out years ago to men and women who were wild barbarians, pagans of the north, my ancestors, and preached to them the gospel of Jesus Christ. And I am the heir of their sacrifice, my knowledge of Christ is their gift to me. What a beautiful incident that was of Paulinus. It was near old York, men of New York. A great company was gathered in a great hall. A stranger came and asked for a chance to speak to them. His name was Paulinus—little Paul—and men said, "Shall he speak?" and an old Thane said: "What is this life we are living? Where did we come from? Where are we going? We do not know. It is as though a little sparrow flew into our banquet hall on a cold winter night out of the dark, circled around, and then flew out again. That is our life. We do not know where we came from. We stay here for a little while, and then out into the dark we go. If this stranger can tell us anything, let him be heard." And then Paulinus told them what he knew, and how life lighted up into meaning, and hope, and joy in the presence of Jesus. And that is where our Christianity started. We are the children of the converts of foreign missionaries, and I tell you that fairness means that I must do to others as men once did for me. There are millions to-day in Africa, India, and the islands of the sea that have just as good a right before God to know the best there is in life, as you and I have. Why do we not tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened our eyes in the light of a Christian day? You are darkening the lives of millions of unborn children by not putting the light of the love of Jesus Christ before the faces of their fathers and mothers. You know that as well as I do. I will not talk of the horrors that belong to pagan religion, of the degradation of womanhood, of the deformation of childhood. You and I know what Jesus has been to us. Shall we not tell it to them that are in darkness? What if your boy recovered from diphtheria because your doctor knew of antitoxine; if within twelve hours after the remedy was given him the labored breathing got more easy, the terrible film began to dry up and slough off, and the word came " he is all right: the antitoxine has done its work," how would you bless God! But there in a village yonder is a man whose boy has diphtheria, and you know it. They are holding the poor gasping child over fires of charcoal and lime, trying in the old way to help him to breathe, and you let him suffocate in the old way, and let his father and mother break their hearts in the old way. What saved your boy would save that boy. Fellow-Christian, we must not walk in a vain show. We must not deceive ourselves. " God is not mocked." We thank God that we are not as other men are, and that we are safe in bed with our children, but what are our thanks to God without the fidelity of obedience and the fairness of brotherly love?

Let me ask, in closing, what is the opportunity? It is a home one as well as a foreign. What the unchristian world at home in America and England needs is a heroic advance of Christian missions. Why? Because there is no way in which the Church can so move thoughtless men and women as to make an advance by new faith and new fidelity into the heathen world for Jesus's sake and for principle. James Russell Lowell said: " You can never know a man's moral genuineness until you know what he will do for a principle." When the world sees the spirit of Christ in Christians, it will take knowledge, it will acknowledge that they have been with Jesus. The Church needs the actual vitalization, the vital reaction of daring deeds for God. Look at the Moravian Church—the most missionary of churches, but with a perpetual revival at home. " Go ye into all the world, and lo, I am with you." Our Lord is not with us because we do not go! And the heathen world is our opportunity as never before in the world's history. There are men here who remember fifty years ago praying for open doors. To-day they are open. You have been praying for open Bibles, and they are open to-day in over 400 languages. You have prayed for open hearts. See how this great " Volunteer Movement " has sprung up in the colleges. " Here are we, thousands of your sons and daughters; send us, we are ready to go." Korea has spurned Buddhism, and is waiting. The ancient faith is tottering in India. The door of China is open to America as it is to no other nation. The hand of God must have held back the reform movement in China a few years ago, because the Christian Church had not enough workers to supply its needs. The " yellow peril " is our golden opportunity. What is opportunity; *ob-portus,* at the gate. The apostle said to the lame man, "at the beautiful gate": "Silver and gold have I none, but such as I have give I thee; in the name of Jesus of Nazareth, rise up and walk." Let the Christian Church say to-day to poor, lame, foot-bound China: "I have no thought for your gold or silver, but I come in the name of Jesus Christ of Nazareth, and bid you rise up and walk."

Fellow-Christians, we can never be the same after this Conference. We are either going back into willful disobedience, or we are going on into newer and truer service. Pray as never before. Give as never before. If you can not go, can you not send your substitute? If not a missionary, support a native teacher, a worker, a helper. Fifty cents a week will support a helper. If any two or three of you agree on any one man, Jesus will be with you, and you can together send a substitute. We know the need as never before, and God's limitless power. We know how many volunteers are ready to go, and how the fields are calling for them. Face your opportunity; feel its obligation, feel its inspiration, and say: "Lord Jesus, I can not go myself, but here is my substitute; use him, and let me serve Thee as the angels do night and day, he in the night in China, and I in the day in America."

Address to the Church

At a meeting of the representatives of the different missionary boards who had attended the Conference, held on the morning following its adjournment, the following address to the Church was presented and adopted:

As we who compose this Ecumenical Conference separate for our homes in all parts of the world, we desire to give expression to our gratitude to God for His goodness to us in bringing us together, in keeping us in the unity of His Spirit during our gathering, and in now sending us back to our work with new love for one another, new faith in Him, and new desire to serve the world which He sent His Son to save.

We have stood together at the close of the greatest missionary century since the apostolic age. We have taken to heart its solemn lessons. We have marked the certain blessing of God upon every effort to obey the Great Commission to preach the Gospel to every creature. We have witnessed the inevitable loss which follows disobedience or neglect. We have seen the power of Christ to overcome sin, to purify men, and to transform all life. And we have renewed our unalterable conviction that Jesus Christ is the way, the truth, and the life, and that the supreme duty of all who believe in Him is to do His will and to make Him known unto the uttermost parts of the earth.

We look back to the feeble beginnings of the missionary movement in the eighteenth century, to the unknown and unopened world which then confronted the Church, to the hostility of governments, to the moderatism and indifference of the Church itself. We look out now upon the missionary forces extended over the whole earth, confronting with the perfect gospel every imperfect and impotent faith, upon a world open and explored, upon difficulties clearly defined and well understood, upon an earnest and awakened Church.

A new century is opening before us in which the scattered nations of men will be drawn closer to one another than in any past age, in which the forces alike of evil and of good will work with vaster power, employing agencies undreamed of in other times, and in which the Church of the living God will be called as never before to be "the pillar and ground of the truth."

Hearkening before we part to these voices of the past and the future, we would speak as a Conference to the Churches of Evangelical Christianity which we represent. With a fuller knowledge of this world and of all that is best in it, and of the trial of Christianity among the nations of which we have been eyewitnesses, we reaffirm our solemn conviction that the non-Christian religions, apart even from the error they contain, are helpless before the problems of man's present life, and hopeless before the problems of the life to come, and that Jesus Christ, the Son of God, is the only Saviour of mankind. We believe that even as we need Him, the world needs Him, and that His own love for us and for the world, the woe and weariness of life untouched by Him, the blessings which enrich our life here and touch with glory our life hereafter, involve the deepest obligations to our fellow-creatures and must constrain us to make the passion of our lives that which was the passion of His who came "to seek and to save that which was lost."

We rejoice to testify to the Church that in all essential matters we are of one mind. We believe that the supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and for eternity, and to the establishment in every nation of a true and living Church. We believe that Jesus Christ as Lord is Himself the authority and power of missions, and the sure promise of absolute success. We believe that He lives and rules, and that we are but working under His present kingship and control. We believe in the spirit of love and of brotherhood in our service, "doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself, not looking each of us to his own things, but each of us also to the things of others." We believe in recognizing the due bounds of one another's activity, in avoiding both the reality and the appearance of rivalry, and in so disposing our forces that we may the more speedily reach the whole world with the gospel. We thank God that we have found this unity of heart and purpose compatible with great diversity of temperament and wide difference of practice in many matters; that in the midst of diversities of gifts we have had and shall have ever the same Spirit; of diversities of ministration the same Lord; of diversities of working the same God who worketh all things in all.

As we have experienced here the blessing of unity of heart in a great cause and have realized afresh that for this cause the Church exists, we have felt called to lay its burden anew upon the Churches from which we come. We would remind them of the duty and privilege of prayer for the world. Our Lord has enjoined, "Pray ye the Lord of the harvest to send forth laborers into His harvest," and has promised "whatsoever ye ask in faith believing, ye shall receive." And prayer must be accompanied by sacrifice. We remind ourselves and the Churches of the lowly life of our Saviour, who though "the foxes had holes and the birds of the air had nests, had not where to lay His head," and of His lowlier death when He endured the cross, despising its shame. Under these never-fading visions of Him, suffering for us and for all mankind, we would ourselves live, and would appeal to all Christians to re-examine in His presence their habits of life, their modes of expenditure, their judgments of what is worthy and enduring, and what is transitory and valueless, their interest in His service and the salvation of men, and to live as they will wish they had lived in the day when Jesus Christ shall try each man's work and life of what sort it has been.

We can not forbear adding an appeal to all individuals and nations which may have no direct interest in those supreme concerns that have the first place with us, but which yet feel pity for the sorrows of humanity, to resist in every proper way the tide of evil flowing over the world from Christian lands and cursing the nations which we are striving to help.

Over all the evil of the world, over all the disobedience of the people, over all the mistakes of Christians, over all the tumult of the nations, over all the forces of life and all the movements of history, we believe God is ruling, calm, and steadfast, and faithful. We call ourselves and the Church to a quiet and abiding trust in Him and to a fresh surrender to His will, who would not " that any should perish, but that all should come unto repentance." Intrusting to Him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of His Son, and carry to those for whom He lived, and died, and rose again, the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures. It is the duty, through our own preachers and those forces and institutions which grow up where the gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this to be God's present call, " Whom shall I send and who will go for us? " We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the Church, and we appeal to all God's people to answer as with one voice, " Lord, here am I, send me."

THE END.

APPENDIX

PROGRAMME

OF THE

Ecumenical Conference on Foreign Missions

NEW YORK, APRIL 21-MAY 1, 1900

Saturday, April 21

AFTERNOON

CARNEGIE HALL

Opening Meeting

Chairman—HON. BENJAMIN HARRISON, LL.D., ex-President United States of America.

Prayer	Rev. Henry C. Mabie, D.D., Boston
Addresses of Welcome	Hon. Benjamin Harrison, LL.D., Honorary President Rev. Judson Smith, D.D., Chairman General Committee
Responses:	
For the British Delegation	Rev. R. W. Thompson, London
For the German Delegation	Rev. Dr. A. Schreiber, Berlin
For the Australian Delegation	Rev. Joseph King, Melbourne
For the Missionaries	Rev. Jacob Chamberlain, M.D., D.D., India
Report of General Committee	Rev. S. L. Baldwin, D.D., General Secretary, New York, N. Y.
Benediction	Rev. F. F. Ellinwood, D.D., New York, N. Y.

EVENING

CARNEGIE HALL

National Welcome

Chairman—MR. MORRIS K. JESUP, President New York Chamber of Commerce.

Prayer	Rt. Rev. H. C. Potter, D.D., LL.D., D.C.L., Bishop of New York.
Address of Welcome	Hon. William McKinley, President of the United States of America
Address of Welcome	Hon. Theodore Roosevelt, Governor of the State of New York
Response	Hon. Benjamin Harrison, LL.D., Honorary President of the Conference
Benediction	Rev. Judson Smith, D.D., Chairman General Committee

Monday, April 23

MORNING

CARNEGIE HALL

Authority and Purpose of Foreign Missions

Chairman—REV. JUDSON SMITH, D.D., Boston

Devotional Service	Walter B. Sloan, London
Authority and Purpose of Foreign Missions	Rev. A. H. Strong, D.D., LL.D., Rochester, N. Y.
The Source of Power	Rev. J. Hudson Taylor, China
The Supreme and Determining Aim	Robert E. Speer, M.A., New York
Benediction	Rev. William Ashmore, D.D., China

CENTRAL PRESBYTERIAN CHURCH

Authority and Purpose of Foreign Missions

Chairman—REV. JAMES A. CUNNINGHAM, M.A., London

Devotional Service	Rev. James A. Cunningham, M.A.
The Cause Crowned by the Closing Century	Rev. James I. Vance, D.D., Nashville, Tenn.
The Source of Power	Rev. Henry T. Chapman, Leeds, Eng.
The Supreme and Determining Aim	Rev. Paul de Schweinitz, Bethlehem, Pa. Rev. Henry C. Mabie, D.D., Boston
Benediction	Rev. James A. Cunningham, M.A., London, England

AFTERNOON

CALVARY BAPTIST CHURCH

Japan—Korea

Chairman—REV. T. M. MCNAIR, Japan

Prayer	Rev. Thomas Marshall. D.D. Chicago
Korea:	
General Survey of Korea	C. C. Vinton, M.D., Seoul
Evangelistic Work in Korea	Rev. C. F. Reid, D.D., Seoul
Medical Work in Its Past, Present, and Future Aspects	O. R. Avison, M.D., Seoul
Education in Mission Work	Rev. W. M. Baird, Pyeng Yang
Spirit of Korean Christians	Rev. F. S. Miller, Seoul
Work in Southern Korea	Rev. J. W. Harrison, Chunju
Japan:	
Recent Progress in Japan	Rev. J. L. Dearing, D.D., Yokohama
Present Religious and Educational Problems	Rev. Albertus Pieters, Nagasaki
Recent Impressions of the Mission Work	Rev. Julius Soper, D.D., Tokyo
Changes of Half a Century	*Rev. J. C. Hepburn, M.D., East Orange, N. J.
Hope for Formosa	Rev. Thomas Barclay, Formosa
Educate the Women	Miss M. B. Griffiths, Tokyo
Preachers in Japan	Rev. E. R. Woodman, Tokyo
Evangelistic Work among Students	Rev. H. H. Coates, M.A., Tokyo

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* Retired.

Japan—Korea.—*Continued*

Financial Help a Need	Minasuke Yamaguchi, Kobe
Willingness to Spend and Be Spent	Rev. Tokiuki Osada, Tokyo
The General Situation in Japan	*Rev. G. W. Knox, D.D., New York
Orphans in Japan	Mrs. J. H. Pettee, Okayama
The Church in Japan	Rev. W. C. Buchanan, Takamatsu
Benediction	*Rev. J. T. Cole, Ogontz, Pa.

FIFTH AVENUE PRESBYTERIAN CHURCH

China

Chairman—Rev. William Ashmore, D.D., China

Prayer	Rev. George T. Purves, D.D., New York
Religious Aspect of China	Rev. E. Z. Simmons, Canton
Present Conditions	Rev. George Owen, Peking
The Open Door for Preaching	Rev. T. W. Pearce, Hongkong
The Populace and the Missionary	Rev. J. W. Davis, D.D., Central China
Education in China (Paper)	*Mrs. S. L. Baldwin, New York
Medical Missions in China	J. H. McCartney, M.D., Chungking
Medical Missions for Women	*Mrs. Wellington White, Mt. Vernon, N. Y.
Converts not "Rice Christians"	Rev. H. H. Lowry, D.D., Peking
Woman's Hospital at Shanghai	(A Delegate)
Stability of the Chinese	Rev. C. F. Kupfer, Ph.D., Chinkiang
Opium Question	Rev. J. N. Hayes, Central China
Outlook	Mrs. F. Howard Taylor, Ho-nan
Discussion	Delegates and Missionaries
Prophecy of Harvest	Rev. William Ashmore, D.D., China

CHURCH OF THE STRANGERS

Burma, Assam, Siam

Chairman—*Rev. F. P. Haggard, Assam

Prayer	Mrs. W. P. Armstrong, Burma
Religious Evolution of the Burmans	Rev. F. N. Eveleth, D.D., Insein, Burma
The Karens	Mrs. J. N. Cushing, Rangoon, Burma
The Shans and Other Mountain Tribes	Rev. W. W. Cochrane, Hsipaw, Burma
Methods among Mountain Tribes	Rev. W. M. Young, Hsipaw, Burma
Work among Karens	Mrs. L. W. Cronkhite, Bassein, Burma
Work among Telegus	Mrs. W. P. Armstrong, Rangoon, Burma
General Survey of Siam	Hon. J. Barrett, formerly U. S. Minister to Siam
Missions to the Laos	*Prof. Chalmers Martin, Princeton, N. J.
Self-support in Siam	Rev. F. L. Snyder, Bangkok, Siam
Woman's Work in Siam	*Mrs. J. N. Culbertson, Washington, D. C.
Medical Work among the Laos	J. S. Thomas, M.D., Muang Praa
Importance of Work in Assam	*Rev. W. E. Witter, M.D., Boston
Character of People in Assam	Rev. S. A. Perrine, Impur, Assam
Women in Assam	Mrs. S. A. Perrine, Impur, Assam
Benediction	Rev. W. M. Young, Hsipaw, Burma

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* Retired.

CENTRAL PRESBYTERIAN CHURCH

India

Chairman—Rev. Charles Cuthbert Hall, D.D., LL.D., New York

Prayer	*Rev. J. W. Waugh, D.D., Delaware, Ohio
India's Place in Christian Missions	Rev. T. S. Wynkoop, D.D., India
Educated Natives and Christianity	Rev. L. B. Wolf, Guntur Rev. J. Wilkie, M.A., Indore
Work for the Masses	L. R. Scudder, M.D., Ranipettai *E. W. Parker, D.D., Shahjahanpur
Bonds that Unite India with Christendom	Rev. J. E. Abbott, D.D., Bombay Rev. W. H. Findley, M.A., Karur
Native Christian Character	*Rev. E. C. B. Hallam, Keuka, N. Y. Rev. David Downie, D.D., Nellore
Christians and non-Christians	Rev. T. S. Smith, Ceylon Rev. J. Aberly, Jr., M.A., Guntur
Woman's Work in India	*Mrs. B. H. Badley, New York Mrs. J. C. Archibald, India
Benediction	Rev. H. J. Bruce, Satara

BROADWAY TABERNACLE

Oceania, Malaysia, Australasia, Hawaii, Philippines

Chairman—*Rev. T. L. Gulick, D.D., Devon, Pa.

Prayer	Arthur J. Wyman, New York
Survey of the Island World	Rev. R. Wardlaw Thompson, London
The New Hebrides	Rev. J. G. Paton, D.D., New Hebrides
Dutch Missions in the Island World	Rev. Y. R. Callenbach, D.D., Doorn, Holland
Our Opportunity in the Philippines	Bishop J. F. Hurst, D.D., LL.D., Washington, D. C.
The Evolution of Hawaii	Rev. O. H. Gulick, Honolulu
Changes in Micronesia	Rev. F. M. Price, Caroline Islands
Madagascar	Rev. W. E. Cousins, Madagascar
Our Oceanic Converts	Rev. Joseph King, Australia
Bible Circulation in Oceania	Rev. Canon W. J. Edmonds, B.D., London
Benediction	Rev. J. G. Paton, D.D., New Hebrides

MADISON AVENUE REFORMED CHURCH

Mohammedan Lands: Turkey, Persia, Syria, Arabia, Egypt, North Africa

Chairman—Rev. A. F. Schauffler, D.D., New York

Prayer	A. E. Kittredge, D.D., New York
Missions in Turkey	*Rev. J. L. Barton, D.D., Boston
Missions in Syria	Rev. William Jessup, Beirut
Missions in Arabia	Rev. M. H. Hutton, D.D., New Brunswick, N. J.
Missions in North Africa	J. Hargraves Bridgford, England
Missions in Egypt	Rev. John Giffen, Asyut, Egypt
Missions in Persia	Robert E. Speer, M.A., New York
Surroundings of Missions in Turkey	*Rev. Cyrus Hamlin, D.D., LL.D., Constantinople
Women in Mohammedan Lands	*Miss M. C. Holmes, Syria

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* Retired.

Mohammedan Lands :—*Continued*

The Relation of the Missionary to the Government	Rev. George Washburn, D.D., LL.D., Constantinople
The Greeks of Turkey	Rev. Edward Riggs, D.D., Marsovan, Turkey
Mohammedans in Palestine	Rev. C. T. Wilson, Palestine
Requirements of Success in Turkey	*Miss Grace N. Kimball, M.D., Van
Benediction	A. E. Kittredge, D.D., New York

UNION METHODIST CHURCH

Africa

Chairman—Rev. Wilson Phraner, D.D., E. Orange, N. J.

Prayer	Bishop Alex. Walters, Jersey City
The Debt of Christendom to Africa	Rev. A. O. Whitman, Atlanta, Ga. C. F. Harford-Battersby, M.D., Stratford, England
Africa a Hopeful Mission Field	Rev. H. B. Parks, D.D., New York Rev. Charles Phillips, Johannesburg, Africa
Christian Missions from the Native Standpoint	Rev. E. B. P. Koté, Africa
Character of the Native Races	*Rev. D. K. Flickinger, Africa
Work among Africans	Rev. Mr. Lackshire, Indiana
Congo Free State	W. J. Roth, Congo
Work on the Congo	Rev. Henry Richards, Congo
Work in Angola	Rev. W. P. Dodson, Angola
German Missions in Africa	Rev. Dr. A. Schreiber, Germany
Medical Missions in Africa	F. P. Lynch, M.D., Africa
Industrial Missions in Africa	Rev. C. S. Morris, Africa
Scotch Missions in Central Africa	Robert Laws, M.D., D.D., Africa
Training Natives	Rev. Dr. Pullman, Africa
Benediction	Bishop J. B. Small, Africa

MADISON AVENUE PRESBYTERIAN CHURCH

North America, South America, Mexico, West Indies

Chairman—Rev. L. T. Chamberlain, D.D., New York

Prayer	H. A. Johnston, D.D., New York
Indians of South America	Rev. W. B. Grubb, Terra del Fuego
Bible Work in Latin America	Sr. F. de P. Castells, Costa Rica
Education in Brazil	G. W. Chamberlain, D.D., Brazil
Religious Problem of Latin America	Rev. H. W. Brown, Mexico
Literature	Rev. J. W. Butler, D.D., Mexico
Needs of Peru and Bolivia	H. Grattan Guinness, M.D., London
Success of Work in South America	C. W. Drees, D.D., Buenos Ayres
Why Missions in South America	Rev. I. H. La Fetra, Chile
Scotch Missions in Brazil	E. Sargood Fry, M.D., Edinburgh, Scotland
South American Missionary Society	Rev. A. Ewbank, London, England
Practical Consideration of Work	Rev. A. T. Graybill, Mexico
Our Nearest Mission Field	Rev. D. W. Carter, Cuba
Moravian Missions in Guiana	Rev. Paul de Schweinitz, Bethlehem, Pa.
The Aborigines of North America	Rev. J. Taylor Hamilton, Bethlehem, Pa.
Benediction	Rev. L. T. Chamberlain, D.D.

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* Retired.

CHAPTER ROOM, CARNEGIE HALL

Hebrews in All Lands

Chairman—Rev. A. T. Pierson, D.D., New York

Prayer	Rev. G. D. Baker, D.D., Philadelphia, Pa.
The Jewish Question	A. T. Pierson, D.D., New York
The Jews of Europe	Rev. J. Fairley Daly, M.A., B.D., Glasgow
The Jews of Palestine	Rev. D. W. Torrance, M.D., Syria
Duty of Missions to the Jews	Mark Levy, New York
Benediction	A. T. Pierson, D.D., New York

EVENING

CARNEGIE HALL

A Century of Missions

Chairman—Rev. A. V. V. Raymond, D.D., LL.D., Schenectady, N. Y.

Prayer	Rev. R. J. Willingham, D.D., Richmond, Va.
Review of the Century	Eugene Stock, London
German Missions for a Century	Rev. Dr. A. Schreiber, Barmen, Germany
Centennial Statistics	Rev. J. S. Dennis, D.D., New York
Superintending Providence of God in Foreign Missions	Rev. A. T. Pierson, D.D., New York
Benediction	Rev. W. R. Huntington, D.D., N. Y.

CENTRAL PRESBYTERIAN CHURCH

A Century of Missions

Chairman—Rev. A. W. Halsey, D.D., New York

Prayer	Rev. H. R. Elliot, New York
Superintending Providence of God in Foreign Missions	Rev. A. T. Pierson, D.D., New York
Review of the Century	Rev. R. Wardlaw Thompson, London
China Inland Mission	Rev. J. Hudson Taylor, China
Mission Work in South Seas	Rev. J. G. Paton, D.D., New Hebrides
Benediction	Rev. J. G. Paton, D.D.

Tuesday, April 24

MORNING

CARNEGIE HALL

Evangelistic Work

Chairman—Bishop E. G. Andrews, D.D., New York

Devotional Service	Rt. Rev. William Ridley, Bishop of Caledonia
Character, Importance, and Conditions of Success	Bishop J. M. Thoburn, D.D., India
Manner and Form of Presenting Gospel to non-Christian Peoples so as to Persuade and Win	W. F. Oldham, D.D., Malaysia
Personal Dealing with Unconverted and Inquirers	Rev. M. L. Gordon, M.D., D.D., Japan

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* Retired.

Evangelistic Work.—*Continued*

General Pervasive Influence of Christian Missions	Rev. Henry Richards, Africa
	Rev. J. Taylor Hamilton, Bethlehem, Pa.
Discussion	Rev. George Owen; Rev. T. T. Eaton; H. G. Guinness, M.D.; Rev. Paul de Schweinitz; Rev. Richard Winsor; Rev. G. F. Pentecost, D.D.; Rev. W. B. Grubb; Rev. A. T. Pierson, D.D.
Benediction	Bishop E. G. Andrews, D.D. N. Y.

CENTRAL PRESBYTERIAN CHURCH

Woman's Educational Work

Chairman—MISS CAROLINE HAZARD, Wellesley, Mass.

Prayer	Mrs. A. F. Schauffler, New York
The Kindergarten in Missions	Mrs. E. W. Blatchford, Chicago, Ill.
Primary and Village Schools	Mrs. E. J. Bellerby, India
Industrial and Manual Training	Miss Irene H. Barnes, London
	Mrs. H. J. Bruce, Tuskegee, Ala.
Higher Education of Women	Miss Isabella Thoburn, India
(Paper)	*Mrs. S. L. Baldwin, China
Discussion	Miss Mary Mills Patrick, Ph.D.; Mrs. Alice Gordon Gulick; Miss Lilivati Singh; Miss Caroline Hazard
The Training of Bible Women	Mrs. T. M. McNair, Japan
Training School for Bible Women	*Mrs. J. M. Francis, Japan

CALVARY BAPTIST CHURCH

Woman's Evangelistic Work

Chairman—MRS. E. S. STRACHAN, Hamilton, Ont.

Prayer	Mrs. E. S. Strachan
Methods of Presenting Christian Truth to Women and Children	Miss Jessie Duncan, India
Discussion	Miss E. A. Preston, Japan
The Work of Native Christians	Miss A. E. Belton, Japan
Discussion	Mrs. W. T. Currie, Africa
General Public Work on Behalf of Women	Miss A. E. Baskerville, India
Discussion	Mrs. I. N. McQueston, Hamilton, Ont.

MADISON AVENUE REFORMED CHURCH

Woman's Work—Giving

Chairman—MRS. MOSES SMITH, Chicago, Ill.

Prayer	Miss L. A. Wells, Japan
Giving, a Foundation Stone of Missionary Work	Mrs. H. H. Forsyth, Chicago, Ill.
Bible Doctrine of Giving	Mrs. J. H. Knowles, New York
The Need of Giving	Mrs. J. P. Jones, India
Relation of Money to Salvation	Mrs. A. L. Frisbie, Des Moines, Ia.
Facts and Figures	Mrs. B. McP. Campbell, Chicago
Hearts and Influence (Paper)	Mrs. Anna Shaeffer, Findlay, Ohio

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* Retired.

Woman's Work—Giving.—*Continued*

Time and Talents	Mrs. E. M. Spreng, Cleveland, Ohio
Missions and Money from a Woman's Standpoint (Paper)	Mrs. Emily Huntington Miller, Evanston, Ill.
Business Methods	Miss M. D. Wingate, Chicago, Ill.
Systematic and Proportionate Giving	Mrs. E. C. Armstrong, Indiana
Prayer and Gifts	Mrs. J. H. Randall, St. Paul, Minn.
Prayer	Mrs. Z. F. Griffin, India

AFTERNOON

CHAMBER MUSIC HALL

The Mission: Its Administrative Problems

Chairman—Rev. T. S. Barbour, D.D., Boston, Mass.

Prayer	Rev. J. C. Brewitt, England
Organization, Government, Conferences, Location and Strength of Stations	Rev. W. H. Findlay, M.A., India Rev. R. H. Pitt, Richmond, Va.
German Methods of Missions	Rev. Dr. A. Merensky, Berlin, Germany
Discussion	W. Henry Grant; Rev. G. H. Brock; Rev. A. C. Fuller; Rev. George Scholl; Rev. C. S. Morris; Rev. J. L. Dearing, D.D.; a Delegate
Benediction	Rev. T. S. Barbour, D.D.

CHURCH OF THE STRANGERS

The Missionary Staff

Chairman—Mr. Robert Kilgour, Toronto.

Selection, Preparation, Support, Limited or Life Service, Unmarried in Initial Years of Service	Rev. R. P. Mackay, Toronto
Life on the Field, Effect of Surroundings, Personal Influence, Home	Rev. I. H. Correll, D.D., Japan
Relation of the Missionary to His Own Government, and to the Government of People Among Whom He Labors—Indemnities	David G. Barkley, Esq., LL.D., Belfast, Ireland
Some Causes of Breakdowns of Missionaries	Henry Foster, M.D., Clifton Springs, N. Y.
Discussion	Rev. John Morton, D.D.; C. F. Harford-Battersby, M.D.; Rev. John McLaurin, D.D.; Rev. L. B. Wolf; Rev. R. M. Mateer; Rev. J. Hudson Taylor; Mrs. L. D. Osborn; Dr. Stevens; C. R. Woods, M.D.

FIFTH AVENUE PRESBYTERIAN CHURCH

Native Agency in Evangelistic Work

Chairman—Rev. A. H. Bradford, D.D., Montclair, N. J.

Prayer	Rev. A. H. Bradford, D.D.
Relation to Missionary	*Rev. H. M. M. Hackett, M.A., D.C.L., Montreal

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* Retired.

Native Agency in Evangelistic Work.—*Continued*

Training of Evangelists and Preachers	Rev. E. W. Parker, D.D., India
Development of Native Leaders	Rev. S. H. Chester, D.D., Nashville, Tenn.
Discussion	Rev. J. W. Davis, D.D.; Rev. Thomas Barclay; Rev. E. B. Haskell; Rev. C. Aoki; Mrs. F. H. Taylor; Rev. Joseph King; Rev. H. V. S. Peeke; W. H. Wheeler; Rev. A. H. Ewing; Rev. E. Z. Simmons
Benediction	Rev. J. L. Barton, D.D., Boston

CENTRAL PRESBYTERIAN CHURCH

Woman's Work—Literature

Chairman—Miss S. C. Durfee, Providence, R. I.

Prayer	Mrs. George Kerry, London, Eng.
Christian Literature for Women in Mission Lands	*Mrs. S. B. Capron, India
Discussion	Mrs. J. H. Pettee; Mrs. W. M. Baird; Mrs. William Ashmore; Miss S. E. Easton; Mrs. F. N. Eveleth; Miss I. Thoburn; Mrs. D. C. Scudder
The Systematic Study of Missions: A Uniform Scheme for All Woman's Organizations	Miss A. B. Child, Boston, Mass. Mrs. W. A. Montgomery, Rochester, N. Y. Miss C. Butler, Newton Centre, Mass.
Discussion	*Miss E. C. Parsons; Miss Lucy Jarvis; Mrs. J. E. Scott; Mrs. N. M. Waterbury; Miss Watson; Mrs. J. Conklin; *Mrs. J. T. Gracey; Miss I. H. Barnes; Mrs. E. K. Bishop
Distribution of Missionary Literature	Mrs. Joseph Cook, Boston, Mass. Mrs. A. H. Studebaker, Brooklyn Mrs. L. A. DeMerritt, Maine
Discussion	Mrs. Archibald Wheaton; Mrs. M. D. Kneeland; Mrs. T. Moodie; Miss Simons; Mrs. W. F. Brunner
Publication of Books—A Uniform Scheme for All Woman's Organizations	Miss E. H. Stanwood, Boston, Mass. Mrs. N. M. Waterbury, Boston Miss Mary Mills Patrick, Ph.D., Constantinople Mrs. A. F. Schauffler, New York Miss P. J. Walden, Boston, Mass.
Discussion	Mrs. H. N. Jones; Mrs. C. H. Case; Mrs. J. E. Scott; Mrs. Knapp; Rev. E. W. Parker, D.D.; Mrs. J. L. Hill
Prayer	Mrs. W. P. Armstrong, Burma

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* Retired.

MADISON AVENUE REFORMED CHURCH

Woman's Medical Work

Chairman—Mrs. J. F. Keen, Philadelphia

Prayer	Mrs. C. P. Turner
Home Churches and Medical Work	Mary E. Bryan, M.D., India
Discussion	Mrs. S. E. Johnson, M.D.; Miss Mary Stone, M.D.
The Legitimate Field of Medical Missionary	*Miss Grace N. Kimball, M.D., Van, Turkey
Medical Missions in Facts and Figures	Mrs. H. N. Jones, Philadelphia
The Woman Physician as Missionary Agent in China (Paper)	Miss Rachel Benn, M.D., Tien-Tsin
The Power of Medical Missions	Mrs. G. E. Shoemaker, Philadelphia Miss Jessie C. Wilson, M.D., Persia
Self-support in Medical Missions	Mrs. C. N. Thorpe, Philadelphia
Discussion	Miss Mary Pierson Eddy, M.D.; Mrs. Ida Fay Levering, M.D.; Miss May E. Carleton, M.D.; *Mrs. A. W. Fearn, M.D.
Benediction	Rev. A. E. Kittredge, D.D.

CALVARY BAPTIST CHURCH

Work for Young Women and Children

Chairman—Mrs. S. C. Trueheart, Nashville, Tenn.

Prayer	Mrs. M. D. Wightman, Charleston, S. C.
Foreign Missions in Training Young People	Mrs. W. E. Norvell, Nashville, Tenn.
Relation of Young People to Foreign Missionary Work of Church	Mrs. A. J. Wheeler, Nashville, Tenn.
Young People and Foreign Missions	Mrs. J.W.Childress, Nashville, Tenn.
Most Effective Methods of Training Young People	Mrs. J. M. Gaut, Nashville, Tenn.
Junior Organizations Distinct from Senior	Mrs. T. B. Hargrove, Kansas City, Mo.
Public Meetings for Young People	Miss Emma Gary, China
Discussion	Mrs. S. C. Trueheart; Rev. S. S. Hough; Miss Alice Carter; Mrs. C. D. Wright; Rev. W. W. Casselberry
Benediction	Rev. W. W. Casselberry

EVENING

CARNEGIE HALL

The Bible and Missionary Addresses

Chairman—Bishop E. R. Hendrix, D.D., Kansas City, Mo.

Prayer	Rev. John G. Paton, D.D., New Hebrides
The Bible: Its Translation and Distribution	Rev. Canon W. J. Edmonds, B.D., Exeter, England
Progress in India	Rev. Jacob Chamberlain, M.D., D.D., India
China: Past, Present, and Future	Rev. William Ashmore, D.D., China
Benediction	Rt. Rev. William Ridley, Bishop of Caledonia

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* Retired.

CENTRAL PRESBYTERIAN CHURCH

The Bible and Missionary Addresses

Chairman—Rev. C. H. Daniels, D.D., **Boston**, Mass.

Prayer	Rev. D. J. Burrell, D.D., New York
The Bible as a Factor in Missions	Rev. John Fox, D.D., New York
The Missionaries' Dependence on the Bible Society	*Rev. E. W. Parker, D.D., India
Survey of Work in Australia	Rev. Joseph King, Melbourne
Bible Distribution in South America	H. Grattan Guinness, M.D., London
The Bible in Korea	Rev. O. R. Avison, M.D., Korea
Benediction	Rev. C. H. Daniels, D.D., Boston

Wednesday, April 25

MORNING

CARNEGIE HALL

Educational Work

Chairman—Rev. George Washburn, D.D., LL.D., Constantinople

Devotional Service	Rt. Rev. T. W. Dudley, D.D., Bishop of Kentucky
Place of Education in Christian Missions	Rev. W. T. A. Barber, M.A., B.D., Cambridge, England
	Hon. W. T. Harris, LL.D., Washington, D. C.
Necessity for Training in Teaching	Rev. J. W. Conklin, Springfield, Mass.
Discussion	Rev. J. H. Barrows, D.D.; *Rev. H. M. M. Hackett, M.A., D.C.L.; Rev. A. B. Leonard, D.D.; Rev. G. W. Chamberlain, D.D.; Rev. L. B. Wolf; Rev. D. Z. Sheffield, D.D.; Rev. Edward Riggs; Rev. W. H. Findlay, M.A.; Rev. T. W. Pearce; Rev. R. W. Thompson
Benediction	

AFTERNOON

UNION METHODIST CHURCH

Wider Relations of Missions

Chairman—Rev. John Henry Barrows, D.D., Oberlin, Ohio

Prayer	Rev. Lloyd W. Thompkins
Discovery, Geography, Commerce, Colonization, Diplomacy	G. A. King, Esq., M.A., London
Philology, Science, Philosophy	Rev. Dr. A. Schreiber, Germany
	Rev. J. H. Barrows, D.D., Oberlin, Ohio
Discussion	Rev. Dr. Y. R. Callenbach; Rev. D. L. Leonard, D.D.; Eugene Stock; C. S. Morris; Rev. Joseph King; W. B. Grubb; F. P. Powers
Benediction	Rev. J. H. Barrows, D.D., Oberlin

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* Retired.

MADISON AVENUE REFORMED CHURCH

Vernacular Literature

Chairman—Rev. George Robson, D.D., Perth, Scotland

Prayer	Rev. T. W. Pearce, China
Preparation of Vernacular Literature (Paper)	Rev. John Murdoch, LL.D., India Rev. George Kerry, London
Educational Literature as a Means of Moral Culture	Rev. H. O. Dwight, LL.D., Constantinople
Responsibility of Missions for Providing Pure Reading Matter	Rev. J. E. Abbott, D.D., India
Publication of Notes and Maps (Paper)	Rev. W. J. Slowan, Scotland
Discussion	Rev. W. M. Baird; Rev. T. M. McNair; Rev. T. R. Sampson, D.D.; Rev. Richard Lovett, M.A.

FIFTH AVENUE PRESBYTERIAN CHURCH

The Native Church and Moral Questions

Chairman—Rev. Charles Williams, Accrington, Eng.

Prayer	Rev. Charles Williams, Accrington
Standard of Admission, Discipline	Walter B. Sloan, London Rev. John McLaurin, D.D., India
Organization and Administration of Mission Churches	Joseph Taylor, London Rev. Frederick Galpin, China
Discussion	Rev. G. F. Smith; Rev. J. Morton, D.D.; Rev. T. Wakefield; Rev. Alan Ewbank; Rev. J. F. Porter; R. E. Speer; Rev. W. E. Soothill; Rev. J. H. Laughlin; Rev. J. A. Ingle; Mrs. E. H. Haviland; L. M. Beebe

CENTRAL PRESBYTERIAN CHURCH

Normal Training

Chairman—Frank Morton McMurry, Ph.D., New York

Prayer	Rev. N. E. Pressly, Mexico
Ideas of Special Value to Teachers	David Murray, LL.D., New Brunswick, N. J.
Relation of Expression to Impressions	Rev. Myron T. Scudder, New Paltz. New York
Discussion	Dr. Frank Morton McMurry; Rev. J. W. Conklin; Rev. S. G. Hart; Miss N. Wilbur; Dr. Worden; Rev. Howard Bliss; Rev. W. S. Sutherland, D.D.

CHAMBER MUSIC HALL

Medical Training of Natives

Chairman—C. F. Harford-Battersby, M.D., Stratford, England

Prayer	Rev. W. E. Robinson, Cincinnati, O.
Whether Advisable, How and Where Should They Be Trained	Edwin Sargood Fry, M.D., Scotland Albert P. Peck, M.D., China *John C. Berry, M.D., Worcester, Mass.

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* Retired.

Medical Training of Natives.—*Continued*

Discussion	*M. C. White, M.D.; L. R. Scudder, M.D.; A. P. Peck, M.D.; Mrs. S. E. Johnson, M.D.; George D. Dowkontt, M.D.; O. R. Avison, M.D.; *Mrs. A. W. Fearn, M.D.; W. F. Seymour, M.D.
Benediction	Rev. R. C. Beebe, M.D.

EVENING

CARNEGIE HALL

Missions and Governments

Chairman—Rev. H. C. Mabie, D.D., Boston, Mass.

Prayer	Rev. L. C. Barnes, Pittsburg, Pa.
Present Problems in Relation of Missions to Governments	James B. Angell, LL.D., Ann Arbor, Mich.
Missionary Addresses:	
India	Rev. Maurice Phillips, India
Africa	H. Grattan Guinness, M.D., London
Caledonia	Rt. Rev. William Ridley, Bishop of Caledonia
Manchuria	Duncan McLaren, Scotland
Benediction	Rev. A. C. Thompson, D.D., Boston

CENTRAL PRESBYTERIAN CHURCH

Education and Literature

Chairman—Rev. Canon W. J. Edmonds, B.D., Exeter, England

Prayer	D. S. Dodge, D.D., New York
The Christian College	Rev. George Washburn, D.D., LL.D., Constantinople
Higher Education	Rev. Robert Laws, M.D., Africa
Literature	Rev. Richard Lovett, M.A., London
Benediction	Rev. Canon W. J. Edmonds, B.D., Exeter, England

Thursday, April 26

MORNING

CARNEGIE HALL

Comity and Division of Fields

Chairman—Rev. R. Wardlaw Thompson, London

Devotional Service	Rev. J. Fairley Daly, M.A., B.D., Glasgow
Spirit and Limitations of Missionary Comity	H. M. King, D.D., Providence, R. I.
A General Summary	Rev. Alexander Sutherland, D.D., Toronto, Can.
Discussion	Bishop C. C. Penick; Rev. G. W. Knox, D.D.; Rev. R. Johnston, D.D.; Rev. George Scholl, D.D.; Rev. Dr. A. Schreiber; Rev. Paul de Schweinitz; Rev. J. Soper; Rev. W. K. McKibben; Rev. J. A. McIntosh; A. C. Bunn, M.D.
Benediction	J. H. Taylor, China

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* Retired.

CENTRAL PRESBYTERIAN CHURCH

Woman's Work in Foreign Missions

Chairman—Mrs. Judson Smith, Boston

Prayer	Mrs. C. H. Case, Chicago
Reports from Sectional Meetings:	
Work Among Young Women and Children	Mrs. S. C. Trueheart, Nashville, Tenn.
Giving	Mrs. Moses Smith, Chicago, Ill.
Literature	Miss Abbie B. Child, Boston, Mass.
Discussion	Miss Lucy Jarvis; Miss Ellen C. Parsons; Mrs. J. M. Potter
Medical Work	Mrs. H. C. Campbell, Allegheny City, Pa.
Discussion	Mrs. Johnston, M.D., India
Educational Work	Miss Frances B. Hawley, New York
Discussion	Miss Parsons; Mrs. J. Fairley Daly
Evangelistic Work	Mrs. I. N. McQueston, Hamilton, Ont.
	Miss Corinna Shattuck; Mrs. J. Howard Taylor
General Discussion	
Introduction of Christian Girls from India	Mrs. E. S. Roberts, North Chili, N. Y.
Prayer	*Mrs. J. T. Gracey, Rochester, N. Y.

AFTERNOON

CARNEGIE HALL

Mass Meeting for Women

Chairman—Mrs. J. P. E. Kumler, Pittsburg, Pa.

Prayer	Mrs. Henry Foster, Clifton Springs, N. Y.
Address of Welcome	Mrs. Harriot T. Todd, Boston
Responses:	
For Great Britain	Mrs. George Kerry, London
For Australasia	Mrs. Joseph King, Melbourne
For Missionaries	Mrs. Alice Gordon Gulick, Spain
Women's Societies as Evangelizing Forces	Mrs. Moses Smith, Chicago, Ill.
Woman's Work in Home Churches	Mrs. N. M. Waterbury, Boston
Methods and Opportunities	Mrs. W. M. Baird, Korea
A Physician's Opportunity	Dr. Ida Faye Levering, India
The Importance and Use of Missionary Literature	Miss Irene H. Barnes, London
Introduction of Missionaries	Mrs. A. J. Gordon, Boston, Mass.
Benediction	Rev. Joseph King, Australia

FIFTH AVENUE PRESBYTERIAN CHURCH

Co-operation and Division of Fields in Occupied and Unoccupied Territories

Chairman—Rev. Alexander Sutherland, D.D., Toronto, Canada

Addresses	H. Grattan Guinness, M.D., London Rev. John W. Butler, D.D., Mexico *Rev. F. P. Haggard, Assam

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* Retired.

Co-operation and Division of Fields, etc.—*Continued*

Discussion	Rev. J. H. Taylor; Rev. A. Sutherland, D.D.; Rev. George Owen; *Rev. E. W. Parker, D.D.; Rev. E. B. Ryckman, D.D.; Rev. T. M. McNair; Rev. Alan Ewbank; Rev. C. S. Bullock; Rev. W. C. Buchanan.
Benediction	Rev. Alexander Sutherland, D.D., Toronto, Can.

CENTRAL PRESBYTERIAN CHURCH

Higher Education

Chairman—Rev. J. F. Goucher, D.D., Baltimore, Md.

Prayer	Rev. E. M. Bliss, D.D., New York
Higher Education in Mission Fields	Rev. D. S. Dodge, D.D., New York Rev. D. Z. Sheffield, D.D., China Rev. George B. Smyth, D.D., China Miss Mary Mills Patrick, Ph.D., Constantinople Rev. Albertus Pieters, Japan
Discussion	Dr. Wolcott; Rev. J. W. Conklin
Comity in Educational Work	Rev. F. F. Ellinwood, D.D., N. Y.
Discussion	Rev. D. Z. Sheffield, D.D.; W. H. Grant; Rev. C. Aoki; Rev. Geo. Washburn, D.D., LL.D.; Rev. G. B. Smyth, D.D.; Rev. J. F. Goucher, D.D.
Benediction	Rev. F. F. Ellinwood, D.D., N. Y.

CHAMBER MUSIC HALL CARNEGIE HALL

Mission Presses

Chairman—Rev. M. H. Hutton, D.D., New Brunswick, N. J.

Prayer	Rev. H. O. Dwight, LL.D., Constantinople
Their Conduct and Management	Rev. Hubert W. Brown, Mexico Rev. A. W. Rudisill, D.D., India
Co-operation in Mission Presses (Paper)	Mr. Gilbert McIntosh, China
Discussion	Rev. G. B. Winton; I. H. Correll, D.D.; G. A. King, Esq., M.A.; Rev. Edward Riggs, T. Craven, D.D.; Rev. E. Z. Simmons; Rev. W. S. Watson
Benediction	Rev. M. H. Hutton, D.D., New Brunswick, N. J.

EVENING

CARNEGIE HALL

Woman's Work

Chairman—Mrs. J. T. Gracey, Rochester, N. Y.

Prayer	Mrs. J. H. Knowles, New York
A Great Need (Paper)	Mrs. Isabella Bird Bishop, London
The Responsibility of Women in Foreign Missions	Mrs. Duncan McLaren, Edinburgh
The Power of Educated Womanhood	Miss Isabella Thoburn, India

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* Retired.

Woman's Work.—*Continued*

The Results of Higher Education...... Miss Lilivati Singh, B.A., India
The Outlook in Woman's Foreign Missionary Work .... Mrs. W. A. Montgomery, Rochester, N. Y.
Introduction of Christian Women from Mission Fields.............. Mrs. S. L. Keen, Philadelphia, Pa.
Benediction .... Andrew Longacre, D.D., New York

CENTRAL PRESBYTERIAN CHURCH

Comity and Division of Fields

Chairman—Rev. Wallace Radcliffe, D.D., Washington, D. C.

Prayer .... Rev. Wallace Radcliffe, D.D., Washington, D. C.
Addresses .... Mrs. W. A. Montgomery, Rochester, N. Y.
Rev. Thomas W. Pearce, China
Mrs. Alice Gordon Gulick, Spain
Rev. Thomas Barclay, Formosa
Benediction .... Rev. Wallace Radcliffe, D.D., Washington, D. C.

Friday, April 27

MORNING

CARNEGIE HALL

Self-support by Mission Churches

Chairman—Rev. C. R. Hemphill, D.D., Louisville, Ky.

Devotional Service.................... Hon. W. J. Northen, Atlanta, Ga.
Principles and Methods of Self-support. Rev. G. B. Winton, Mexico
Present Status of Mission Churches... Rev. W. R. Lambuth, D.D., Nashville, Tenn.
Object Lesson in New Field (Paper)... Rev. H. G. Underwood, D.D., Korea
Discussion .... Rev. Charles S. Morris; Rev. R. M. Mateer; Rev. J. W. Davis, D.D.; Rev. Thomas Barclay; Rev. C. C. Vinton, M.D.; Rev. A. H. Ewing; Rev. Wheeler Boggess; Rev. A. T. Pierson, D.D.
Benediction .... J. F. Goucher, D.D., Baltimore, Md.

AFTERNOON

CHURCH OF THE STRANGERS

Missionary Boards and Societies

Chairman—Rev. Rivington D. Lord, D.D., Brooklyn, N. Y.

Prayer .... John D. Wells, D.D., Brooklyn, N. Y.
Need and Value of Such Organizations. George Scholl, D.D., Baltimore, Md.
Relation to Denominational Bodies.... J. M. Buckley, D.D., New York
Relation to Missions and Missionaries, Interdenominational Conferences, Deputational Visits .... Rev. R. Wardlaw Thompson, London

Missionary Boards and Societies.—*Continued*

Discussion	Rev. John D. Wells, D.D.; Rev. M. H. Hutton, D.D.; Rev. J. L. Barton, D.D.; Eugene Stock; Rev. W. R. Richards; Rev. A. B. Sanford, D.D.; Rev. Wheeler Boggess; Rev. J. A. Macdonald; Walter B. Sloan
Benediction	Rev. R. D. Lord, D.D., Brooklyn

FIFTH AVENUE PRESBYTERIAN CHURCH

Self-support

In Evangelistic and Church Work; in Educational Work; in Medical Work

Chairman—Rev. S. H. Chester, D.D., Nashville, Tenn.

Prayer	Rev. S. H. Chester, D.D., Nashville, Tenn.
Papers	Rev. W. H. Wheeler; Rev. E. O. Stephens, Burma
Discussion	C. F. Reid, D.D.; F. F. Ellinwood, D.D.; Duncan McLaren; W. W. Barr, D.D.; Rev. T. W. Pearce; J. P. Headland, D.D.; W. Henry Grant; Rev. L. J. Davies; I. L. Van Schoick, M.D.; G. A. King, M.A.; Rev. A. H. Ewing; S. R. Vinton; Julius Soper, D.D.; Rev. Alan Ewbank; D. Z. Sheffield, D.D.; *Miss E. C. Wheeler; H. C. Woodruff, D.D.; Wilson Phraner, D.D.; Rev. W. K. McKibben
Benediction	Rev. D. Z. Sheffield, D.D.

UNION METHODIST CHURCH

Industrial Training

Chairman—Rev. B. C. Warren, D.D., New York

Prayer	Rev. B. C. Warren, D.D., New York
Industrial Education in India	Rev. James Smith, India
Industrial Training of Natives	Rev. J. O. Spencer, Ph.D., Japan
Industrial Mission Work	Mr. Watson Grace, London
Discussion	Rev. T. S. Smith; Rev. Joseph Taylor; Rev. W. B. Grubb; J. E. Abbott, D.D.; A. H. Lewis, D.D.; Rev. J. F. Porter; Rev. C. S. Morris; Rev. W. R. Hotchkiss

CENTRAL PRESBYTERIAN CHURCH

Elementary Schools

Chairman—Frank Morton McMurry, Ph.D., New York

Prayer	Rev. James A. Cunningham, M.A., London
What Missions Are Doing for Normal Training	Rev. J. Fairley Daly, M.A., B.D., Glasgow

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* Retired.

Elementary Schools.—*Continued*

Controlling Ideas in Curricula	F. M. McMurry, Ph.D., New York
Discussion	Mrs. M. S. Woolman; Rev. L. Moss, D.D.; F. M. McMurry, Ph.D.; Prof. J. W. Conklin; a Delegate; John Pearsall; W. H. Grant; Miss M. C. Davis; Rev. Howard S. Bliss; Mr. Clark; Mr. Lyon; Mr. Robbins; W. P. Freeman

CENTRAL PRESBYTERIAN CHURCH

(Special Session)

Training of Missionaries

Chairman—Miss Parsons, Rye, N. Y.

Prayer	Mrs. A. Pettit, Elizabeth, N. J.
Paper	Mrs. J. Fairley Daly, Glasgow
Discussion	Mrs. W. B. Osborne; Miss M. Coles; Miss S. T. Knapp; Miss Gibson; Mr. Hass; Mrs. L. O. George; Bishop Bonthaler, Miss M. O. Allen
Benediction	Rt. Rev. Bishop Bonthaler

EVENING

CARNEGIE HALL

Meeting for Business Men

Chairman—Hon. James B. Angell, LL.D., Ann Arbor, Mich.

Introduction	Hon. Seth Low, LL.D., New York
Prayer	Rev. Canon W. J. Edmonds, B.D., Exeter, England
Trials of the Missionary	Hon. James B. Angell, LL.D., Ann Arbor, Mich.
Our Success, Our Opportunity, and Our Duty	Hon. S. B. Capen, LL.D., Boston
Influence of Missions in India	Judge D. G. Barkley, LL.D., Ireland
Relations of Laymen to Missions	Hon. W. J. Northen, Atlanta, Ga.
Commerce and Missions	Hon. C. A. Schieren, Brooklyn, N. Y.
Business in Missions	Secretary George Scholl, D.D., Baltimore, Md.
The Open Door	John H. Converse, Philadelphia, Pa.
Benediction	Rev. Jacob Chamberlain, M.D., D.D., India

CENTRAL PRESBYTERIAN CHURCH

Self-support by Mission Churches

Chairman—Rev. Wilton Merle Smith, D.D., New York

Prayer	Rev. W. M. Smith, D.D., New York
Addresses	Rev. O. R. Avison, M.D., Korea Rev. Dr. Borchgrevink, Madagascar Rev. H. W. Brown, Mexico Rev. William Ashmore, D.D., China Rev. George Chalfant, D.D., Pittsburg, Pa. Rev. John Morton, D.D., West Indies
Benediction	Rev. W. M. Smith, D.D., New York

Saturday, April 28

MORNING

CARNEGIE HALL

Students and Other Young People

Chairman—John R. Mott, New York

Devotional Service	Bishop E. R. Hendrix, Kansas City, Mo.
The Achievements, Present Position, and Significance of Missionary Movements among Students throughout the World	Prof. J. R. Stevenson, Chicago, Ill. H. C. Duncan, M.A., London
Discussion	F. M. Gilbert; Rev. C. T. Riggs; Eugene Stock; E. S. Fry, M.D.; Miss E. K. Price
The Young Men of the Future Ministry—How Fire Them with the Missionary Passion and Make Them Leaders of Missionary Churches	C. C. Hall, D.D., LL.D., New York
Prayer	Robert E. Speer, M.A., New York

CENTRAL PRESBYTERIAN CHURCH

Non-Christian Religions

Chairman—Rev. F. F. Ellinwood, D.D., New York

Devotional Service	Rev. F. F. Ellinwood, D.D., N. Y.
The Right Attitude of Christianity toward Non-Christian Faiths	J. H. Barrows, D.D., Oberlin
The Religious Condition of India from the Missionary Standpoint	W. S. Sutherland, M.A., Scotland
The Ethical and Philosophical Systems of China and Japan	*Rev. G. W. Knox, D.D., New York
Mohammedanism and Christian Missions	Rev. C. T. Wilson, Palestine
Discussion	Rev. A. H. Ewing; *Rev. M. Jameson; Rev. Dr. A. Schreiber; Rev. D. Z. Sheffield, D.D.; Rev. T. M. McNair; Rev. T. S. Wynkoop, D.D.; Rev. Y. R. Callenbach, D.D.; Rev. S. G. Hart
Benediction	Rev. F. F. Ellinwood, D.D.

AFTERNOON

CARNEGIE HALL

Students and Other Young People

Chairman—John R. Mott, New York

Organized Movements among the Young People of the Church—Their Extent and Missionary Possibilities	Rev. B. L. Whitman, D.D., Washington, D. C.
How to Foster and Utilize among the Vast Army of Young Men and Women in the Various Young People's Movements a Mission-	

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* Retired.

Students and Other Young People.—*Continued*

ary Spirit Adequate to the Opportunities of Their Generation	S. Earl Taylor, New York D. Brewer Eddy, A.B., Auburn, N.Y. John Willis Baer, Boston, Mass.

CENTRAL PRESBYTERIAN CHURCH

Apologetic Problems in Missions

Chairman—Rev. Paul Martin, Princeton, N. J.

The Relation of the Missionary to Non-Christian Religions	George Robson, D.D., Scotland
Apologetic Problems in Missions	Rev. George T. Purves, D.D., New York
Discussion	Rev. I. A. McIntosh; Everett P. Wheeler; Dr. Alexander; Rev. A. C. Dixon, D.D.; Rev. A. T. Graybill
Benediction	Rev. H. T. McEwen, D.D., New Amsterdam, N. Y.

EVENING

CARNEGIE HALL

Students and Other Young People

Chairman—John R. Mott, New York

Prayer	Rev. Silas B. McVey
The Solemn Responsibility of the Church in the Light of the Working of God's Spirit among the Students and Other Young People	Rev. W. F. McDowell, D.D., New York
The Peculiar Obligation and Opportunity for this Generation to Obey the Command to Preach the Gospel to Every Creature	Eugene Stock, London, England John R. Mott, New York
Prayer	H. C. Duncan, M.A., London, Eng.

Sunday, April 29

Special Services

AFTERNOON

CARNEGIE HALL

Mass Meeting for Men

(Under the auspices of the West Side Y. M. C. A.)

Chairman—Robert E. Speer, M.A., New York

Prayer	John Willis Baer, Boston, Mass.
What Christ is Doing for the Nations	Rev. John G. Paton, D.D., New Hebrides C. F. Harford-Battersby, M.D., The Sudan H. Grattan Guinness, M.D., The Congo John R. Mott, New York Miss Lilivati Singh, India

EVENING

CARNEGIE HALL

Mass Meeting in Interest of Famine Sufferers in India

Chairman—HON. SETH LOW, LL.D., New York

Prayer	Rev. R. S. MacArthur, D.D., N. Y.
Introductory Address	J. H. Barrows, D.D., Oberlin
Causes which Lead to Famine in India	Rev. L. B. Wolf, India Rev. David Downie, D.D., India
How the Indian Government Handles a Famine	Rev. W. H. Findlay, M.A.
Facts and Statistics	Rev. James Smith, Ahmednager
What an Indian Famine is Like	Rev. Dr. Johnson *Rev. E. W. Parker, D.D. Manorama Mary Medhui
(Collection for Famine Relief.)	
Why Foreign Nations Should Help in Famine Relief	Rev. Charles Cuthbert Hall, D.D., LL.D., New York
What Can the United States and Other Christian Nations Do?	Rt. Rev. H. C. Potter, D.D., LL.D., Bishop of New York
Benediction	Bishop H. C. Potter, D.D., N. Y.

Monday, April 30

MORNING

CARNEGIE HALL

Medical Work

Chairman—REV. JACOB CHAMBERLAIN, M.D., D.D., China

Devotional Service	Rev. C. F. Reid, D.D., Korea
Relation to Missionary Work as a Whole—Practical Proofs of Its Value—Importance, Limitations, Results (Paper)	Rev. George E. Post, M.D., D.D.S., Beirut, Syria C. F. Harford-Battersby, M.D., England
Qualifications for Medical Work	F. Howard Taylor, M.D., China
Comity in Medical Work	O. R. Avison, M.D., Seoul, Korea
Discussion	F. P. Lynch, M.D.; Frank Van Allen, M.D.; May E. Carleton, M.D.; *J. C. Hepburn, M.D.
Prayer	Y. L. Graham, M.D., Philadelphia, Pa.

CENTRAL PRESBYTERIAN CHURCH

Christian Literature

Chairman—REV. C. F. REID, D.D., Korea

Devotional Service	Rev. C. F. Reid, D.D., Korea
Christian Literature in China	Rev. Timothy Richard, Shanghai
The Recent Reform Movement in China	Rev. George Owen, Peking
How We Won Our Way on the Congo	Rev. Henry Richards, Africa
Christian Union and Missions	J. H. Garrison, D.D., St. Louis, Mo.

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* Retired.

Christian Literature.—*Continued*

Development of a Christian Literature for China	Rev. D. Z. Sheffield, D.D., Tungcho *Rev. W. T. A. Barber, M.A., B.D., Cambridge, England
The Emperor of China	Rev. H. W. White, China
Discussion	Rev. James Thomas; Rev. Maurice Phillips; Rev. T. W. Pearce; F. E. Meigs
Benediction	Rev. Timothy Richard, China

AFTERNOON

MADISON AVENUE REFORMED CHURCH

Literary Work

Chairman—Prof. Henry M. Baird, New York

Prayer	Prof. Henry M. Baird, New York
Literary Workers (Paper)	K. S. McDonald, D.D., India
Contributions of Book and Tract Societies	Rev. Richard Lovett, M.A., London
Discussion	Rev. D. J. Burrell, D.D.; Rev. George Patterson; Rev. D. Z. Sheffield, D.D.; Rev. E. M. Bliss, D.D.; Rev. G. L. Shearer, D.D.; Rev. J. L. Dearing, D.D.; Rev. H. W. Hulbert
Benediction	Rev. A. E. Kittredge, D.D., N. Y.

CENTRAL PRESBYTERIAN CHURCH

Hospitals and Dispensaries

Chairman—D. B. St. John Roosa, M.D., LL.D., New York

Prayer	Rev. Jacob Chamberlain, M.D., D.D., India
Qualifications for Medical Work	W. H. Thomson, M.D., New York
When Should Hospitals Be Established? Their Conduct, Management under Various Conditions, Relation of Clerical Men to Medical Work	Robert C. Beebe, M.D., China John Cross, M.D., China
Discussion	Rev. L. R. Scudder, M.D.; D. W. Torrance, M.D.; G. W. Holmes, M.D.; Rev. H. Coley; Mary Pierson Eddy, M.D.; Frank Van Allen, M.D., India.

CHURCH OF THE STRANGERS

Educational Philanthropic Work

Chairman—James Wood, Mt. Kisco, N. Y.

Prayer	James Wood, Mt. Kisco, N. Y.
Widows in India	Miss Anstice Abbott, Bombay, India
Work for Orphans	Miss Corinna Shattuck, Turkey
Work for the Blind	Rev. A. M. Cunningham, M.A., China
Discussion	*Miss Emily C. Wheeler; *Mrs. Wellington White; Dr. Y. R. Callenbach; J. P. Moore, D.D.

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* Retired.

FIFTH AVENUE PRESBYTERIAN CHURCH

Missionary Literature for Home Churches

Chairman—Rev. C. H. Daniels, D.D., Boston, Mass.

Prayer	Rev. C. H. Daniels, D.D., Boston
Periodicals and Reports of Societies, General Missionary Literature, Religious and Secular Press	Rev. E. E. Strong, D.D., Boston *Mrs. J. T. Gracey, Rochester, N. Y. Rev. A. W. Halsey, D.D., New York
Discussion	Rev. E. M. Bliss, D.D.; Rev. A. T. Pierson, D.D.; Rev. D. C. Rankin, D.D.; Robert E. Speer, M.A.; Rev. C. H. Daniels, D.D.; Dr. A. Schreiber; Rev. J. L. Thurston
Benediction	Rev. J. P. Leyenberger, Toronto, Can.

EVENING

CARNEGIE HALL

Social Progress and Peace

Chairman—Rev. W. R. Huntington, D.D., New York.

Prayer	Rev. M. H. Hutton, D.D., New Brunswick, N. J.
Relation of Foreign Missions to Social Progress and Peace	Rev. C. D. Hartranft, D.D., LL.D., Hartford, Conn. Rev. Charles Williams, England
Evil of Importation of Intoxicating Drinks into Foreign Mission Fields	Rev. T. L. Cuyler, D.D., Brooklyn C. F. Harford-Battersby, M.D., Stratford, England
Discussion	T. M. Harvey; John G. Paton, D.D.; George Scholl, D.D.
Benediction	George Scholl, D.D., Baltimore, Md.

CENTRAL PRESBYTERIAN CHURCH

Medical Work

Chairman—Rev. D. J. Burrell, D.D., New York

Prayer	Rev. D. J. Burrell, D.D.
Medical Missions	C. F. Harford-Battersby, M.D., Stratford, England Rev. W. E. Cousins, Madagascar Rev. William Perkins, London, Eng.
Benediction	Rev. D. J. Burrell, D.D.

Tuesday, May 1

MORNING

CARNEGIE HALL

Home Work for Foreign Missions

Chairman—Rev. Edward Judson, D.D., New York

Devotional Service	Hon. S. B. Capen, LL.D., Boston
Effect on Churches of Supporting Foreign Missions	Rev. A. J. F. Behrends, D.D., Brooklyn, N. Y.

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* Retired.

Home Work for Foreign Missions.—*Continued*

Reflex Influence of Foreign Missions on Other Benevolent Enterprises	Rev. David H. Greer, D.D., N. Y.
Enthronement of Missionary Idea	Rev. George Wilson, Edinburgh
Possible Power of Pastor	Rev. George F. Pentecost, D.D., Yonkers, N. Y.
	Mr. E. E. Lewis, Iowa
Benediction	Rev. J. G. Paton, D.D.

AFTERNOON

FIFTH AVENUE PRESBYTERIAN CHURCH

Support of Missions by Home Churches

Chairman—Rev. H. C. Mabie, D.D., Boston, Mass.

Prayer	Rev. C. H. Daniels, D.D., Boston
Stewardship, Systematic Prayer, and Beneficence	Rev. William Perkins, London, Eng.
	Rev. J. Fairley Daly, M.A., B.D., Glasgow
Ways and Means, Special Appeals	Rev. D. S. Mackay, D.D., New York
	Hon. S. B. Capen, LL.D., Boston
Discussion	W. C. King; John H. Converse; Rev. J. Y. Dobbins, D.D.; L. C. Warner, M.D.; Rev. W. M. Smith, D.D.; Rev. T. S. Barbour, D.D.
Benediction	Rev. William Perkins, London

MADISON AVENUE REFORMED CHURCH

The Bible Societies

Chairman—Rev. A. E. Kittredge, D.D., New York

Prayer	Rev. A. E. Kittredge, D.D., N. Y.
The Bible Society—Its Work (Paper)	Rev. E. W. Gilman, D.D., N. Y.
Difficulties and Achievements	Rev. James Thomas, London
Scotland and Bible Diffusion, 1860-1900 (Paper)	W. J. Slowan, Glasgow
True Beginning of Modern Bible Work in India	Rev. Canon W. J. Edmonds, B.D., Exeter, England
Discussion	Rev. C. T. Wilson; George A. King, Esq., M.A.; *Rev. F. D. Greene; Rev. J. S. Porter; Rev. G. H. Gerberding, D.D.; Rev. T. S. Wynkoop, D.D.; Rev. J. W. Davis, D.D.; Rev. W. N. Crozier; Sr. F. deP. Castells; Rev. M. Douglas
Benediction	Rev. A. E. Kittredge, D.D.

CHURCH OF THE STRANGERS

Evangelistic Philanthropic Work

Chairman—Rev. J. K. Wight, D.D., China

Prayer	Rev. J. K. Wight, D.D., China
American Seaman's Friend Society	Rev. W. C. Stitt, D.D., New York
Work for Famine Victims	Rev. L. B. Wolf, India
	Rev. J. H. Laughlin, China
	Rev. J. E. Abbott, D.D., India

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* Retired.

Evangelistic Philanthropic Work.—*Continued*

Work Among Lepers (Paper)	Wellesley C. Bailey, London Mrs. James Watt, Guelph, Ont.
Discussion	Miss Budden; Dr. Ditmars; *Mrs. L. M. Campbell
Benediction	Rev. J. K. Wight, D.D., China

EVENING

CARNEGIE HALL

Outlook and Demands

Chairman—Hon. Benjamin Harrison, LL.D.

Prayer	Rev. E. B. Coe, D.D., New York
The Present Situation: Its Claims and Opportunities	Maltbie D. Babcock, D.D., N. Y. Rev. W. T. A. Barber, M.A., B.D., Cambridge, England
Outlook and Demands for the Coming Century	Rt. Rev. W. C. Doane, D.D., LL.D., Bishop of Albany
Farewell:	
For the Foreign Delegates	Rev. Canon W. J. Edmonds, B.D., Exeter, England
For the Missionaries	Rev. George Owen, China
The Closing Words	Hon. Benjamin Harrison, LL.D.
Benediction	Rev. F. F. Ellinwood, D.D.

CENTRAL PRESBYTERIAN CHURCH

Outlook and Demands

Chairman—Rev. R. S. MacArthur, D.D., New York

Prayer	G. F. Pentecost, D.D., Yonkers, N.Y.
Outlook and Demands for the Coming Century	Eugene Stock, London, England G. F. Pentecost, D.D., Yonkers, N. Y.
The Present Situation: Its Claims and Opportunities	Maltbie D. Babcock, D.D., N. Y.
Benediction	Rev. R. S. McArthur, D.D.

CALVARY BAPTIST CHURCH

Outlook and Demands

Chairman—*Rev. J. T. Gracey, D.D., Rochester, N. Y.

Prayer	Rev. J. Hudson Taylor, China
Outlook and Demands for the Coming Century	George F. Pentecost, D.D., Yonkers, N. Y. Eugene Stock, London, England
The Missionary Outlook	Rev. J. Hudson Taylor, China
Benediction	Rev. A. W. Halsey, D.D., New York

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* Retired.

Organization

Ecumenical Conference on Foreign Missions

New York, April 21—May 1, 1900

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BENJAMIN HARRISON, LL.D.

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GENERAL COMMITTEE *

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United States and Canada.—*Continued*

B M P	Baptist Convention of Maritime Provinces, Foreign Mission Board, 178 Wentworth St., St. John, N. B. Woman's Baptist Missionary Union, Maritime Provinces. 178 Wentworth St., St. John, N. B.
B O Q	Baptist Convention of Ontario and Quebec, Foreign Mission Board, 523 Euclid Ave., Toronto, Can. Woman's Baptist Foreign Missionary Society, Ontario, 165 Bloor St., East, Toronto, Can. Woman's Baptist Foreign Missionary Society, of Eastern Ontario and Quebec, 350 Oliver St., Westmount, Quebec.
C C M A	Canadian Church Missionary Association, in connection with the Church Missionary Society, 67 Confederation Life Building, Toronto, Can.
C C F M S	Canada Congregational Foreign Missionary Society, 2367 St. Catherine St., Montreal, Can. Canada Congregational Woman's Board of Missions, 207 Bloor St., East, Toronto, Can.
C I M	China Inland Mission (Council for North America), 507 Church St., Toronto, Can.
C A	Christian and Missionary Alliance, 690 Eighth Ave., New York, N. Y.
C P	Cumberland Presbyterian Board of Missions and Church Erection, Holland Building, St. Louis, Mo. Woman's Board of Missions, Cumberland Presbyterian Church, Y. M. C. A. Building, Evansville, Ind.
E A	Evangelical Association, Missionary Society, 237 West Eleventh St., Erie, Pa. Woman's Missionary Society, Evangelical Association. 326 East Fifth St., Waterloo, Iowa.
E L G S	Evangelical Lutheran Church (General Synod), Board of Foreign Missions, 1005 Lanvale St., Baltimore, Md. Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Church, 406 North Greene St., Baltimore, Md.
E L U S	Evangelical Lutheran Church, South (United Synod), Board of Foreign Missions and Church Extension. 376 Spring St., Atlanta, Ga.
E L G C	Evangelical Lutheran Church of North America (General Council), Board of Foreign Missions, 137 West School Lane, Philadelphia, Pa.
F C M S	Foreign Christian Missionary Society (Disciples of Christ), P. O. Box 884, Cincinnati, Ohio. Christian Woman's Board of Missions (C. W. B. M.), Indianapolis, Ind.
F S S A	Foreign Sunday-School Association, 525 Clinton Ave., Brooklyn, N. Y.
F M	Free Methodist Church of North America, General Missionary Board, 14 and 16 North May St., Chicago, Ill. Woman's Foreign Missionary Society of the Free Methodist Church, 18 Lathrop St., New Castle, Pa.
F B	General Conference of Free Baptists, Auburn, R. I. Free Baptist Woman's Missionary Society, Alton, N. H.

United States and Canada.—*Continued*

G E S	German Evangelical Synod of North America, 1920 G St., N. W., Washington, D. C.
H N L S	Haughes Norwegian Lutheran Synod's China Mission, 298 William St., St. Paul, Minn.
L F C	Lutheran Board of Missions (Free Church), Augsburg Seminary, Minneapolis, Minn.
Men	Mennonite Mission Board (General Conference of North America), Quakertown, Pa.
M C C	Methodist Church, Canada, Department of Missions, 33 Richmond St., West, Toronto, Can. Woman's Missionary Society, Methodist Church, Canada, 163 Hughson St., North, Hamilton, Ontario.
M E	Methodist Episcopal Church Missionary Society, 150 Fifth Ave., New York, N. Y. Woman's Foreign Missionary Society, Methodist Episcopal Church, 150 Fifth Ave., New York, N. Y.
M E S	Methodist Episcopal Church, Missionary Society. 346 Public Square, Nashville, Tenn. Woman's Foreign Missionary Society, Methodist Episcopal Church, South, Box 405, Nashville, Tenn.
M P	Methodist Protestant Church Board of Foreign Missions, Summerfield, N. C. Woman's Foreign Missionary Society, Methodist Protestant Church, 802 North Seventh St., Kansas City, Mo.
M B C C	Mission Board of the Christian Church, Dayton, Ohio.
Mor	Moravian Church Mission Board, Bethlehem, Pa.
N B C	National Baptist Convention, Foreign Mission Board, 547 Third St., Louisville, Ky.
P A L	Phil-African Liberators' League, United Charities Building, New York, N. Y.
P	Presbyterian Church in the United States of America, Board of Foreign Missions, 156 Fifth Ave., New York, N. Y. Woman's Board of Foreign Missions, Presbyterian Church in the United States of America, 156 Fifth Ave., New York, N. Y. Woman's Foreign Missionary Society, Presbyterian Church in the United States of America, 501 Witherspoon Building, Philadelphia, Pa. Woman's Presbyterian Board of Missions of the Northwest, 48 McCormick Block, Chicago, Ill. Woman's Presbyterian Board of Missions of the Southwest, 1516 Locust St., St. Louis, Mo. Woman's Occidental Board of Foreign Missions, 920 Sacramento St., San Francisco, Cal. Woman's North Pacific Board of Missions, 327 Wheeler St., Portland, Ore. Woman's Presbyterian Missionary Society of Northern New York, 78 First St., Troy, N. Y.
P S	Presbyterian Church in the United States (South), Executive Committee for Foreign Missions, Nashville, Tenn.
P C	Presbyterian Church in Canada, Foreign Missionary Committee (Eastern Division), Halifax, N. S.

United States and Canada.—*Continued*

Woman's Foreign Missionary Society, Presbyterian Church in Canada (Eastern Division),
3 Fawson St., Halifax, N. S.

PC Presbyterian Church in Canada, Foreign Missionary Committee (Western Division),
89 Confederation Life Building, Toronto, Can.
Woman's Foreign Missionary Society, Presbyterian Church in Canada (Western Division),
220 Richmond St., West, Toronto, Can.

PM Primitive Methodist Church in the United States of America,
47 Oakland St., Brooklyn, N. Y.

PE Protestant Episcopal Church in the United States of America,
{ Domestic and Foreign Missionary Society,
{ American Church Missionary Society,
Church Missions House, New York, N. Y.
Woman's Auxiliary,
Church Missions House, New York, N. Y.

RCA Reformed Church in America, Board of Foreign Missions,
25 East Twenty-second St., New York, N. Y.
Woman's Board of Foreign Missions, Reformed Church in America,
25 East Twenty-second St., New York, N. Y.

RCUS Reformed Church in the United States, Board of Commissioners for Foreign Missions,
Mechanicsburg, Pa.
Woman's Missionary Society, Reformed Church, U. S.
Tiffin, Ohio.

RE Reformed Episcopal Church, Board of Foreign Missions,
1617 Dauphin St., Philadelphia, Pa.
Woman's Foreign Missionary Society, Reformed Episcopal Church,
2106 Chestnut St., Philadelphia, Pa.

RP Reformed Presbyterian Church (Covenanter), Board of Foreign Missions,
325 West Fifty-sixth St., New York, N. Y.

RPS Reformed Presbyterian Church in North America, (General Synod), Board of Foreign Missions,
2102 Spring Garden St., Philadelphia, Pa.

SDA Seventh Day Adventists, Foreign Mission Board,
Rooms 1905-7, 150 Nassau St., New York, N. Y.

SDB Seventh Day Baptist General Conference, Missionary Society,
Westerly, R. I.
Woman's Executive Board, Seventh Day Baptist General Conference,
Milton, Rock Co., Wis.

SBC Southern Baptist Convention, Foreign Mission Board,
1103 Main St., Richmond, Va.
Woman's Missionary Union, Southern Baptist Convention,
304 North Howard St., Baltimore, Md.

SEM Southern Evangelical Mission,
8 Simpson Ave., Toronto, Can.

SVM Student Volunteer Movement for Foreign Missions,
3 West Twenty-ninth St., New York, N. Y.

SEMC Swedish Evangelical Mission Covenant of America,
Station Winnemore, Chicago, Ill.

UB United Brethren in Christ, Home, Frontier, and Foreign Missionary Society,
Dayton, Ohio.
Woman's Missionary Association, United Brethren in Christ,
Dayton, Ohio.

UDEL United Danish Evangelical Lutheran Church in America,
Beresford, S. Dak.

United States and Canada.—*Continued*

U E	United Evangelical Church Board of Missions, York, Pa. Woman's Board of Missions, United Evangelical Church, York, Pa.
U N	United Norwegian Church of North America, Austin, Minn.
U P	United Presbyterian Church of North America, Board of Foreign Missions, 1425 Christian St., Philadelphia, Pa. Woman's General Missionary Society, United Presbyterian Church of North America, Boston, Pa.
W M C A	Wesleyan Methodist Connection of America, Missionary Society, 314 East Onondaga St., Syracuse, N. Y.
W U	Woman's Union Missionary Society of America for Heathen Lands, 67 Bible House, New York. N. Y.
Y M C A	Young Men's Christian Associations, International Committee (Foreign Department), 3 West Twenty-ninth St., New York, N. Y.
Y W C A	Young Woman's Christian Associations (World's Committee), Champlain Building, Chicago, Ill.

GREAT BRITAIN AND IRELAND

B M S	Baptist Missionary Society, 19 Furnival St., Holborn, London, E. C.
B Z M	Baptist Zenana Mission, 5 Ellerdale Road, Hampstead, London, N. W.
B	Brethren, Bath, England.
B F B S	British and Foreign Bible Society, 146 Queen Victoria St., London, E. C.
B S J	British Society for the Propagation of the Gospel among the Jews, 96 Great Russell St., Bloomsbury, London, W. C.
C I M	China Inland Mission, Newington Green, London, N.
C L S I	Christian Literature Society for India, 7 Adams St., Strand, London.
C E Z M S	Church of England Zenana Missionary Society, Lonsdale Chambers, 27 Chancery Lane, London, E. C.
C M S	Church Missionary Society, Salisbury Sq., London, E. C.
C S F M	Church of Scotland Foreign Mission Committee, 22 Queen St., Edinburgh. Woman's Association for Foreign Missions, Church of Scotland, 22 Queen St., Edinburgh.
C S	Colonial Missionary Society, 22 Memorial Hall, Farringdon St., London, E. C.
E M M S	Edinburgh Medical Missionary Society, 56 George Sq., Edinburgh.
F C S	Free Church of Scotland Foreign Mission Committee, 15 North Bank St., Edinburgh. Woman's Foreign Missionary Society, Free Church of Scotland, 15 North Bank St., Edinburgh.
F F M A	Friends' Foreign Mission Association, 15 Devonshire St., Bishopsgate, London, E. C.
H B	Help for Brazil, Camp Verde, Tipperbin Road, Edinburgh.

Great Britain and Ireland.—*Continued*

ICPM	Indian and Colonial Protestant Mission, 39 Warwick Lane, Paternoster Row, London, E. C.
KIM	Kurku and Central Indian Hill Mission, 10 Drayton Park, Highbury, London, N.
LKS	Ladies' Kaffrarian Society (U. P. Church), 1 South Park Terrace, Glasgow.
LMC	Livingstone Medical College, 33 Hamfrith Road, Stratford, E.
LMS	London Missionary Society, 14 Blomfield St., London, E. C.
MLI	Mission to Lepers in India and the East, 17 Greenhill Pl., Edinburgh.
NBS	National Bible Society of Scotland, 224 West George St., Glasgow.
NAM	North Africa Mission, 21 Linton Road, Barking, London.
PCE	Presbyterian Church of England, Foreign Missions Committee, New Barnet, London.
PCI	Presbyterian Church of Ireland, Foreign Mission, 119 University St., Belfast.
PMMS	Primitive Methodist Missionary Society, 71 Freegrove Road, Halloway, London, N.
RBMU	"Regions Beyond" Missionary Union, Harley House, Bow, London, E.
RTS	Religious Tract Society, 56 Paternoster Row, London, E. C.
SAMS	South American Missionary Society, 1 Cliffords Inn, Fleet St., London, E. C.
SVMU	Student Volunteer Missionary Union, 22 Warwick Lane, London, E. C.
UMFC	United Methodist Free Churches Home and Foreign Missions, Glenholme, Harehills Lane, Leeds.
UPCS	United Presbyterian Church of Scotland Foreign Missions, College Buildings, Castle Terrace, Edinburgh.
UPZ	United Presbyterian Zenana Mission, College Buildings, Castle Terrace, Edinburgh.
WMS	Wesleyan Missionary Society, 17 Bishopsgate St., Within, London. Woman's Wesleyan Missionary Society, 17 Bishopsgate St., Within, London.
ZBM	Zenana Bible and Medical Mission, 2 Adelphi Terrace, Strand, London, W. C.

GERMANY

AEPM	Allgemeiner Evangelisch-Protestantischer Missionsverein, (General Evangelical-Protestant Missionary Society,) Friedrichsgracht 53, Berlin.
BMG	Berliner Evangelische Missions-Gesellschaft, (Berlin Evangelical Missionary Society,) Berlin No. 43, Georgenkirchstr. 70.
BF	Berliner Frauenverein für China, (Berlin Women's Society for China,) Berlin.
EBUD	Evangelische Brüder-Unität in Deutschland, (Evangelical United-Brethren in Germany,) Berthelsdorf bei Herrnhut.
ELM	Evangelische Lutherische Mission, (Evangelical Lutheran Mission,) Carolinenstr. 19, Leipzig.
EMDO	Evangelische Missions-Gesellschaft fur Deutsch-Ostafrika, (Evangelical Missionary Society for German East Africa,) Schaperstr. 3, Berlin.

Germany.—*Continued*

F V B	Frauen-Verein für christliche Bildung des weiblichen Geschlechtes im Morgenlande, (Women's Society for the Christian Education of Women in the East,) Berlin.
G B M	Gesellschaft zur Beförderung der Evangelischen Missionen unter den Heiden, (Society for the Furtherance of Evangelical Missions among the Heathen,) Georgenkirchstr. 70, Berlin.
G M G	Gossnersche Missions-Gesellschaft, (Gossner Missionary Society,) Berlin.
H M G	Hermannsburger Missions-Gesellschaft, (Hermannsburg Missionary Society,) Hermannsburg.
K M G	Komité der Evangelischen Missions-Gesellschaft, (Committee of the Evangelical Missionary Society,) Basel (Switzerland).
L M G	Leipziger Missions-Gesellschaft, (Leipsic Missionary Society,) Leipsic.
M G B	Missions-Gesellschaft der Deutschen Baptisten, (Missionary Society of the German Baptists,) Emdener Strasse 15, Berlin.
N M I	Neukirchener Missions-Gesellschaft, (New Church Missionary Society,) Moers, Rhenish Prussia.
N M G	Norddeutsche Missions-Gesellschaft, (North German Missionary Society,) Bremen.
R M	Rheinische Missions-Gesellschaft, (Rhenish Missionary Society,) Barmen.

FRANCE

S M E	Société des Missions Evangéliques chez les peuples non-Chrétiens, établie à Paris (commonly called Société des Missions Évangéliques de Paris), (Evangelical Missionary Society of Paris,) 102 Boulevard Arago, Paris, France.

SWITZERLAND

M R	Mission des Eglises Libres de la Suisse Romande, (Mission Board of Free Churches of the French Switzerland.) Lausanne, Switzerland.
P A C	Pilgermissions, de St. Chrischona, (Pilgrim Missionary Society of St. Chrischona,) St. Chrischona, bei Basel.

NETHERLANDS

C S D	Centraal-Comité voor het Seminarie te Depok, (Central Committee for the Seminary at Depok,) Haarlem.
D Z V	Doopsgezinde Zendingsvereeniging, (Baptist Missionary Society,) Amsterdam.
E Z	Ermeloosche Zendingsgemeente, (Ermelo Missionary Congregation,) Ermelos.

Netherlands.—*Continued*

N H R Z	Nederlandsche Hulpvereeniging voor de Rijnsche Zending, (Dutch Auxiliary Society of the Rhenish Mission, Barmen,) Amsterdam.
H S Z	Hulpvereeniging voor de Salatiga-Zending, (Auxiliary Society to the Salatiga Mission,) Utrecht.
H Z B	Hulpgenootschap voor de Zending der Broedergemeente, (Auxiliary Society for the Moravian Mission,) Zeist.
J C	Java-Comité, Amsterdam.
N B	Nederlandsch Bijbelgenootschap, (Dutch Bible Society,) Amsterdam.
L G	Luthersch Genootschap voor In en Uitwendige Zending, (Lutheran Society for Home and Foreign Missions,) Amsterdam.
N Z	Nederlandsche Zendingsvereeniging, (Dutch Missionary Union,) Rotterdam.
N Z G	Nederlandsch Zendelinggenootschap, (Dutch Missionary Society,) Rotterdam.
S V E	Studenten-Zendingsvereeniging "Eltheto," (Student Missionary Society "Eltheto,") Utrecht.
U Z V	Utrechtsche Zendingsvereeniging, (Utrecht Missionary Society,) Utrecht.

NORWAY

D N M	Det Norske Missionsselskab, (Norwegian Missionary Society,) Stavanger.
F	Finnemissionen, (Norwegian Mission among the Finns,) Tromso.
N L K	Det Norsk Lutherske Kinamissionsforbund, (Norwegian Lutheran China Mission Association,) Framnes, Norheimsund.
I M	Israels Missionen, (Mission for Israel,) Kristiania.

SWEDEN

E F S	Evangeliska Fosterlands Stiftelsen, (Evangelical National Society,) Johannelund, Stockholm.
K S	Kristliga Studentvärldsförbundet, (World's Student Christian Federation,) Stockholm.
S M	Svenska Missionssälsskapet, (Swedish Mission Society,) Stockholm.
S M E	Svenska Missionsförbundets Expedition, (Swedish Mission Union,) Hollandaregatan 27, Stockholm.
S M K	Svenska Missionen i Kina, (Swedish Mission in China,) Lästmakaregatan 30, Stockholm.

FINLAND

S K	Suomen lãhetys Künassa, (Finland China Mission,) Helsingfors.
S	Suomen lãhetysseura, (Finland Missionary Society,) 14 Hafsgatan, Helsingfors.
S M E	Suomen Metodisti-episkopaalinen lãhetys, (Methodist Episcopal Finland Mission,) Helsingfors.
S M	Suomen Merimieslãhetys, (Finnish Mission to Seamen,) Helsingfors.

DENMARK

B D	Bibelselskabet for Danmark, (Danish Bible Society.)
D M	Det danske Missionsselskab, (Danish Missionary Society,) Fredericia.
L M	Loeventhals Mission, Nakskoo.
D I M	Dansk Israels Mission, (Danish Mission for Israel,) Roeskilde.
D S M	Dansk Santal Mission, (Danish Santal Mission,) 70 Bredgade, Copenhagen.

INDIA

S I M	South Indian Missionary Association, Karur, Coimbatore District, S. I.

CHINA

S D C K	Society for the Diffusion of Christian and General Knowledge among the Chinese, Shanghai.

AUSTRALIA

C M A	Church Missionary Association, The Block, Melbourne.
L M S	London Missionary Society, 25 à Beckett St., Kew, Victoria.
P C Q	Presbyterian Church of Queensland, "The Manse," South Brisbane, Q. Presbyterian Woman's Missionary Union of Queensland, 77 George St., Brisbane, Q.
P C S A	Presbyterian Church of South Australia, Foreign Mission Committee, Adelaide.
P C V	Presbyterian Church of Victoria, West Melbourne, V. Presbyterian Woman's Missionary Union of Victoria, Fitzroy St., St. Kilda, V.
P N S W	Presbyterian Church of New South Wales, Woolahra, Sydney. Woman's Missionary Association, Presbyterian Church, New South Wales. Ardler, Ashfield.

NEW ZEALAND

BNZ	New Zealand Baptist Missionary Society, Dunedin.
PCNZ	Presbyterian Church of New Zealand, Leeston.
PCOS	Presbyterian Church of Otago and Southland, Roslyn, Dunedin.

HAWAII

HEA	Hawaiian Evangelical Association, Honolulu, H. I.
	Woman's Board of Missions for the Pacific Islands, Honolulu, H. I.

WEST INDIES

JBS	Jamaica Baptist Missionary Society, Jamaica, West Indies.

Members of the Conference

Note: The following abbreviations are used in this list.—C Committees. H D Honorary Delegates. H M Honorary Members. I Independent. S Speakers. * Retired. For other abbreviations see page 385 *seq.*

DELEGATES AND MISSIONARIES

Abbott, Miss A., India	A B C F M
Abbott, Rev. J. E., India	A B C F M
Abbott, Rev. L., Brooklyn, N.Y.,	A B C F M
Aberly, Rev. J., India	E L G S
Adam, Rev. J. D., Brooklyn, N. Y.	C
Adams, Rev. B. M., Bethel, Conn.	M E
Adams, Rev. G. C., San Francisco, Cal.	A B C F M
Agar, Rev. G., Huttonsville, W. Va.	H D
Aiken, Rev. E. E., China	A B C F M
*Ainslee, Mrs. J. A., Persia	P
Ainslie, Rev. P., Baltimore, Md.	F C M S
Ainsworth, Rev. W. N., Dublin, Ga.	M E S
Ainsworth, Mrs. W. N., Dublin, Ga.	M E S
Alby, Miss L., Korea	P S
Alderson, Rev. E. W., Bowie, Tex.,	M E S
Alexander, A., New York, N. Y.	R P
Alexander, Mrs. A. J., Versailles, Ky.,	P S
Alexander, Mrs. E. A., Kirkwood, Mo.	H M
Alexander, Rev. G., New York, N. Y.,	P
Alexander, Rev. J. A., Washington, D. C.	H D
Alexander, Rev. J. R., Egypt	U P
*Allan, Mrs. E. M., Africa	A I
*Allen, Rev. H. M., Turkey	A B C F M
Allen, Miss L. B., Elizabeth, N. J.	P
Allen, Mrs. M. A., London, Eng.	F F M A
Allen, Miss M. O., Herkimer, N. Y.	M E
*Allen, Rev. O. P., Turkey	A B C F M
Allen, Rev. W. H., Philadelphia, Pa.	R E
Allen, Mrs. W. H., Philadelphia, Pa.	R E
Allers, Miss E., New York	C
Allison, D., Sackville, N. B.	M C C
Alsop, Mrs. M. S., Haverford, Pa.	A F B F M
Alsop, Rev. R. F., Brooklyn, N. Y.	P E
*Alway, Miss H., India	A B M U
*Amerman, Rev. J. L., Japan	R C A
*Amerman, Mrs. J. L., Japan	R C A
Ammal, S., India	H D
Andem, W. K., Boston, Mass.	A B M U
Anderson, Rev. F. L., Rochester, N. Y.	A B M U
Anderson, F. W., Toronto, Can.	H D
Anderson, H. P., New York, N. Y.,	S V M
Anderson, Rev. J. A., Pine Bluff, Ark.	M E S
Anderson, Rev. R., Brooklyn, N. Y.	C
Anderson, Rev. T. D., Providence, R. I.	A B M U
Anderson, Mrs. W., Brooklyn, N. Y.,	M E
Anderson, Rev. W. F., Sing Sing, N. Y.	M E
Anderson, Mrs. W. H., Holly Springs, Miss.	P S
Anderson, Rev. W. M., Philadelphia, Pa.	U P
Anderson, W. S., Mt. Vernon, N. Y.,	M E
Anderson, Mrs. W. S., Mt. Vernon, N. Y.	M E
Anderson, Rev. W. T., India	U P
Andrews, Rev. E. G., New York	M E
Andrews, Miss H., Marionville, Ia.	M E
Angell, Pres. J. B., Ann Arbor, Mich.	H D
Anstice, Rev. H., Philadelphia, Pa.	P E
Aoki, Rev. C., Japan	H D
Applegarth, Rev. H. C., Cambridge, Mass.	A B M U
Arbuckle, Rev. J. C., Columbus, O.	M E
Archibald, Rev. J. C., India	B M P
Archibald, Mrs. J. C., India	B M P
Archibald, Rev. S. H., Rutland, Vt.	A B M U
Armour, Mrs. W. H., Holly Springs, Miss.	P S
Armstrong, Mrs. E. C., Center Valley, Ind.	A F B F M
Armstrong, Mrs. W. P., Burma	A B M U
Arnold, Mrs. G. J., Providence, R. I.	P E
Ashley, Mrs. A. L., Chicago, Ill.	C
Ashmore, Rev. W., China	A B M U
Ashmore, Mrs. W., China	A B M U
Ashmore, Jr., Rev. W., China	A B M U
Ashmore, Jr., Mrs. W., China	A B M U
Atkins, Mrs. E. C., Indianapolis, Ind.	A B M U
Atkins, Rev. J., Nashville, Tenn.	M E S
Atkinson, Mrs. A. M., Wabash, Ind.	C W B M
Atkinson, Rev. C. D., New Orleans, La.	M E S
Atterbury, Rev. W. W., New York,	A B S
Atwater, Rev. A. E., Barre, Vt.	M E
Avison, M.D., O. R., Korea	P
Avison, Mrs. O. R., Korea	P
Axelson, Rev. J., New York	S E M C
Axtell, Miss M. B., Brazil	P
Ayer, A. A., Montreal, Can.	H V P
Ayers, Mrs. W. S., China	S B C
Aylesworth, Rev. R. M., Jersey City	M E
Babcock, Rev. M. D., New York, N. Y.,	P
Bacon, A. S., Brooklyn, N. Y.	C
Bacon, F. Bronxville, N. Y.	R C A
*Badley, Mrs. B. H., India	M E
Baer, J. W., Boston, Mass.	H D
Bailey, Mrs. C., Siam	P
Bailey, J. W., Raleigh, N. C.	H D
Baird, Miss E. C., India	A F B F M
Baird, Mrs. L., Chicago, Ill.	C
Baird, Rev. W. M., Korea	P
Baird, Mrs. W. M., Korea	P
Baker, Rev. E. E., Cleveland, O.	P
Baker, E. H., Greenwich, Conn.	A B C F M
Baker, Rev. G. D., Philadelphia, Pa.	P
Baker, Mrs. M. E., Minneapolis, Minn.	A B M U
Baker, Rev. S., Portland, Me.	A B C F M
Baker, Rev. W. E., Cleveland, O.	H D
Baldwin, Rev. C. C., China	A B C F M
Baldwin, Rev. C. W., Baltimore, Md.,	M E
Baldwin, Mrs. C. W., Baltimore, Md.,	M E
Baldwin, M.D., H. R., New Brunswick, N. J.	H M
Baldwin, Rev. J. A., Charlotte, N. C.	M E S
Baldwin, Rev. J. M., Japan	C C M A
Baldwin, S., Baltimore, Md.	M E
Baldwin, Rev. S. L., New York, N. Y.	C
Baldwin, Mrs. S. L., Brooklyn, N. Y.	C
Baldwin, W., New York, N. Y.	M E
Ballantine, Mrs. W. O., India	A B C F M

Banes, Mrs. C. H., Philadelphia, Pa. A B M U
Banninga, J. J., Holland, Mich. H D
Barber, Miss A. S., Syria P
Barber, Mrs. S. W., St. Louis, Mo. W U
Barber, Rev. W. T. A., London, Eng. W M M S
Barbour, Rev. T. S., Boston, Mass. A B M U
Barbour, Mrs. T. S., Boston, Mass. A B M U
Barbour, Mrs. W., New York, N. Y. C
Barclay, Rev. T., Glasgow, Scot. E P C
Barclay, Mrs. T., Glasgow, Scot. E P C
Barcus, Rev. E. R., West, Tex. M E S
Bard, S. M., Harrisburg, Pa. H D
Barden, Miss M. C. E., Brooklyn, N. Y., C
Bareis, Mrs. G. F., Canal Winchester, O. R C U S
Barker, O. A., Taunton, Mass. A B M U
Barkley, D. G., Belfast, Ireland I P C
Barkley, Rev. J. M., Detroit, Mich. P
Barnes, Rev. C. W., Springfield, O. M E
Barnes, Mrs. C. W., Springfield, O. M E
Barnes, Miss I. H., London, Eng. C E Z
Barnes, Rev. L. C., Pittsburg, Pa. A B M U
Barr, Rev. W. W., Philadelphia, Pa. U P
Barr, Mrs. W. W., Philadelphia, Pa. C
Barrett, Miss E., Rochester, N. Y. A B M U
Barrett, J., Siam S
Barrett, Rev. J. P., Norfolk, Va., M B C C
Barrett, Rev. R. N., Waxahatchie, Tex. S B C
Barrows, Rev. J. H., Oberlin, O., A B C F M
Barrows, Mrs. J. H., Oberlin, O., A B C F M
Barrows, Miss S. B., Burma A B M U
Bartlett, Mrs. D. K., Albany, N. Y. W U
*Barton, Rev. J. L., Boston, Mass. A B C F M
Barton, O. G., New York, N. Y. P E
Barton, Rev. W. E., Oak Park, Ill. A B C F M
Barton, Mrs. W. E., Oak Park, Ill. A B C F M
Barton, Rev. W. H., New York, N. Y. M E
Baskerville, Miss A. E., India B O Q
*Basore, Mrs. N. F., Japan W U
Bassett, Rev. A. B., Ware, Mass. A B C F M
Bastow, Rev. J., Peterboro, Ont. B O Q
Bates, Miss E. G., Turkey A B C F M
Bates, J. L., Boston, Mass. H M
Bates, Rev. S. S., Toronto, Can. B O Q
Bauernfeind, Miss S. M., Japan E A
Baum, Rev. O. S., Monte Vista, Cal. P
Bayley, Rev. F. T., Denver, Colo. A B C F M
Baylies, Mrs. N. E., New York, N. Y., P E
*Beach, Rev. H. P., China A B C F M
*Beach, Mrs. H. P., China A B C F M
Beach, Mrs. S. H., Jersey City, N. J., M E
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*Melton, Miss A., Persia	P
Menkel, P., Africa	P
Menkel, Mrs. P., Africa	P
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Merrill, W., Milwaukee, Wis.	P
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Miller, E. L., Philadelphia, Pa.	PE
Miller, Mrs. E. M. F., New York, N. Y.,	C
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Miller, Rev. H. K., Japan	RCUS
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Moller, Miss L., New York	C
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Moore, Rev. J. M., Clayton, N. J.	P
Moore, Mrs. J. M., Clayton, N. J.	P
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Moore, Mrs. J. P., Japan	RCUS
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Moore, Miss M., Dallas, Tex.	MES
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Moore, Rev. W. W., Richmond, Va.	PS
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Morgan, Rev. M. A., McRae, Ga.	MES
Morgan, Mrs. M. A., McRae, Ga.	MES
Morgan, R. C., London, Eng.	HM
Morgan, Mrs. R. C., London, Eng.	HM
Morgan, Rev. T. J., New York,	ABMU
Morris, Rev. C. D., Korea	ME
Morris, Rev. C. S., Africa	NBC
Morris, Mrs. C. S., Africa	NBC
Morris, Mrs. E., India	P
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*Nutting, Mrs. D. H., Turkey,	A B C F M
Nutting, Mrs. G. B., Turkey,	A B C F M
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Osborne, Rev. W. B., India	M E
Osborne, Mrs. W. B., India	M E
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Owen, Rev. W. A., New Rochelle, N. Y.	M E
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Statistical Summary

PREFATORY NOTE

There are a number of variable terms and unsettled standards which should be fixed before any satisfactory and consistent attempt can be made to formulate missionary statistics. The committee appointed to serve the Conference in the compilation of statistical returns agreed upon a simple and comprehensive tabular form, including the essential features of missionary progress, and not too elaborate in its attention to detail. This form was sent to every Society throughout the world, so far as known, which is engaged in foreign missionary operations. Replies were received from about ninety per cent. of those addressed. The war in South Africa will account for a good proportion of the ten per cent. not heard from. An attempt was made also to reach individual and independent missionaries unconnected with any organized Society, but with unsatisfactory results, as only a small proportion responded. The collation of these replies might seem to be a simple and easy matter, but considerable variety in the method of reporting, some misunderstanding of terms and limitations, a disposition to record income and other data inclusive of both home and foreign missions, as well as a lack of uniformity in several unexpected particulars, combined to introduce constantly recurring entanglements and perplexities.

The limits of space forbid any extended discussion of the many points which arise, but the conclusions reached may be briefly stated.

Among the questions which had to be considered and settled, at least tentatively, for the present purpose, were the following:

1. What is the scope of foreign missions? The expression "foreign missions" is understood to apply to any more or less organized effort to lead the natives of unevangelized lands to the acceptance of a pure and saving form of Christian truth, and to lift their daily living into conformity with it. The scene of this missionary activity is held to be outside the land in which it originates, or, if it originates in so-called foreign lands, represents the efforts of foreign residents, or of already Christianized native churches, moved by the missionary impulse, to extend the Gospel of Christ among unevangelized peoples. There may be a great variety in method, and a decided preference as to the instrumental agency employed, but only one governing purpose.

This definition, it will be observed, excludes all mission effort in the home land where the society is located. Work among the Indians or the European and Asiatic immigrants of the United States and Canada is not, therefore, reckoned among the foreign missionary operations of the societies of those countries; yet if efforts are made by such societies among the Indians of South America, the mission can be classified as foreign, since it is so both geographically and because it is conducted among a pagan people. On the other hand, religious aid and missionary service rendered by British and Continental Societies to foreign residents in the colonies is not classed as foreign missions, however distant may be the scene of operations from the home land. Work among the Protestant peoples of Europe by British or American Societies is not, for similar reasons, regarded as foreign missions. Geographically it may belong to foreign rather than home missions, but it is simply in the line of co-operation on the part of British and American Christians with the agencies of Christian evangelism already active under the direction of local churches in the Protestant nations of Europe.

As regards Papal Europe, the question is more difficult. It may be said that inasmuch as evangelical missions conducted by Societies of Great Britain and the United States among Oriental Christian churches in Western Asia and Egypt, and among Roman Catholics in Mexico, Central and South America, are counted as foreign by almost common consent, therefore evangelical missions among the Roman Catholic or Greek Orthodox peoples of Europe should be so considered. This would introduce the McAll Mission, and numerous other societies organized to conduct evangelical work in France, Belgium, Spain, Italy, Austria, and elsewhere, into the list of recognized foreign missionary agencies. The point is not important except for purposes of classification. Such missions lose nothing of dignity or usefulness if classed by themselves under the caption of Evangelical Missions to Papal Europe. This seems to be far the more appropriate designation, leaving the term "foreign missions" to be used in its ordinary and commonly interpreted sense, as referring to countries outside the bounds of Christendom. A possible, though confessedly arbitrary, exception might be made in favor of those foreign missionary societies which conduct work in Papal Europe as a long-established feature of their operations. In the United States this would apply, among others, to the American Board, the American Baptist Missionary Union, and the Missionary Society of the Methodist Episcopal Church.

2. What is a foreign missionary society? is another essential point to be considered. No difficulty arises concerning agencies organized exclusively to do the work of foreign missions as outlined in the previous paragraphs—administering funds given for such a purpose, sending out missionaries, initiating and conducting missionary operations, founding churches and institutions, and otherwise fulfilling the varied aims of mission effort. Nor does it occasion any embarrassment if home and foreign missions are both included under one administration, in case separate accounts are kept and distinctive data can be given. There are, however, certain societies, agencies, and institutions whose service to foreign missions is undoubted, and yet is so partial, specialized, indirect, or merely co-operative, that the question arises at once whether they may properly be placed in the list of distinctively foreign missionary societies.

The Bible Societies, the Tract and Literature Societies, the United Society of Christian Endeavor, the Epworth Leagues, and similar organizations, philanthropic specialties like that of the Pundita Ramabai in India, with a considerable number of organizations, foreign missionary in title and purpose, but simply rendering financial or other aid to existing societies—demand recognition, and yet should they be counted as strictly and technically foreign missionary societies? It was chosen for the present purpose, to differentiate and classify, naming three classes of societies as follows:

Class I. Societies directly engaged in conducting foreign missions.

Class II. Societies indirectly co-operating or aiding in foreign missions.

Class III. Societies or Institutions independently engaged in specialized effort in various departments of foreign missions.

Under these three captions can be arranged without confusion, and in full recognition of the special and stated service rendered by each, all active agencies working on behalf of foreign missions.

3. Another question of moment is the relative place and scope in the schedule to be assigned to Women's Societies. The classification which has been made holds, of course, in their case, as with the larger and older organizations. The answer to this question should be such as to recognize historic facts and chartered limitations, and yet in no way to lose sight of the equal honor and the indisputable value of their co-operation. In most instances they are auxiliaries, but in others they are independent financially, and also in their administration. It has seemed suitable to give to societies thus organized and conducted a distinct place in the roll of foreign missionary agencies. The extent and value of their co-operation are thus made evident.

4. A further inquiry arises as to what is the precise definition of terms used in the schedule of data. It may be said, in brief, that the caption "Date of Organization" should be understood to refer to the time of opening or organizing the foreign work; the "Income from Home Sources" is that received by the society exclusively for foreign missions, from churches, endowments, and contributors in the home land, and the "Income on the Foreign Field" relates to funds received on the mission field and reported in receipts, or counted as part of appropriations by the treasury of the home society. In

the tenth column the "Total of Foreign Missionaries" represents the sum of the six preceding columns, in which that total is distributed under the different classifications. It is important here to avoid duplicate entries, as, for example, placing ordained or lay missionaries under their respective captions, and in case they are also medical practitioners entering them again in the column for physicians, or in the case of women physicians entering them as such, and also in the columns for married or unmarried women. In case such duplicate entries occur through a desire to give a full report of the three classes of clerical, lay, and medical missionaries, the double entry should not appear in the summary, but, as has been done in the following tables, should be corrected by reducing the total given in the tenth column.

The inclusion of wives of missionaries as members of the foreign staff of missionary societies is not regarded with favor by some students of missions. The argument advanced against it is that it is not customary under other similar conditions. Church statistics at home do not include pastors' wives.

But foreign missions involve a unique and personal commitment on the part of both husband and wife, who unite in a work of peculiar consecration, and together enter a sphere of lifelong effort with similar motives and convictions.

It seems fair and proper, then, that a column in missionary statistics should be assigned for recording the number of those who occupy such a dignified status on the rolls of numerous societies at home. Not a teacher, colporteur, Bible-woman, or effective helper among the natives, of even the humblest grade, is passed over in the muster-roll of missions. Is it, then, either undignified or unsuitable to designate as missionaries, American, British, or European wives who serve the mission cause as married women, bearing side by side with their husbands a notable share in the effective service on the field? The column in which they are enumerated, moreover, stands by itself, and its purpose is clearly specified, so that there need be no confusion or misunderstanding concerning its meaning. If it should be looked upon by anyone as an intrusion, and regarded as out of place, it can be ignored or eliminated in the totals. In view of these considerations, it has been deemed best to retain this specification in the list of data.

In the column designated for "Organized Churches," only churches formally constituted, in harmony with some ecclesiastical system, are entered. In column 21, calling for a report of "Native Contributions," the total gifts of native Christians for the support and extension of the Gospel and for Christian education and philanthropy should be recorded. This item differs from those assigned to column 3—"Income from Home and Foreign Sources"—in that it is intended to represent the progress of native Christian benevolence as revealed in gifts for the propagation and establishment of Christianity, the promotion of Christian education, and the practice of Christian philanthropy, while column 3 is confined to funds recognized and counted by the treasury of home Societies as having been received on the foreign field. "Native Contributions," therefore, includes what is reported in column 3, so far as the latter represents native gifts, and also much more indicative of an expanding beneficence in the native Christian community.

The term "Individual Communicants," in column 17, should have but one meaning in all the statistical returns of missions. It would be misleading, for example, to make the number of communicants reported represent the number of those who have partaken of the communion during the year, in which case a single individual might be counted several times, a method not now in vogue, so far as known, in any mission in the world. It should be distinguished from the baptized, since, though all communicants are baptized, not all baptized are communicants. Its manifest application is to those individual converts who, on credible evidence, are admitted to participation in the communion of the Lord's Supper. The caption "Additions During the Last Year" refers to new communicants received on confession of faith during the year just past, and included in the total given in the preceding column.

One more specification requires a word of explanation. Column 22, under the caption of "Native Christian Community," would seem to be sufficiently clear. It is claimed, however, that this does not stand for a fixed class, and so may lead to inaccuracy in the returns given by different societies. The substitution of the caption "Baptized Natives" is advocated as indicating a fixed and easily determinable class. This is clearly true, especially in the case of those churches in which baptism is freely administered; but in many missions baptism is not administered to natives, except on credible confession of belief, and good evidence of conversion, such as would be required for admission to the communion. There exists, therefore, in connection with many mission stations, a community of nominal Christians, adults as well as children, as yet unbaptized. They acknowledge themselves, either by birth or choice, to belong to the Christian ranks, but can not be numbered among those who have received the rite of baptism. The caption used includes not only communicants, but all such nominal adherents, baptized or unbaptized, old or young—all, in fact, enrolled or recognized as members of the native Christian community. It is a safe rule to estimate this body of communicants and non-communicants to aggregate on the average three times the number of adult communicants reported.

Educational, literary, medical, and philanthropic statistics present no points of serious difficulty, except that in the case of medical returns great care has been taken to distinguish the different classes of patients, and to differentiate individual *patients* from repeated *treatments* of the same patient. The number of separate individuals treated as patients differs much from the number of separate treatments given. Ten individual *patients* may represent from thirty to fifty individual *treatments* in case the same patient returns often to the dispensary. If this distinction is not observed, much confusion results. The schedule of medical returns suggested is somewhat condensed in the medical summaries recorded in the following pages. It will be found in full form in the statistical volume soon to be issued by Dr. Dennis, giving in elaborate detail the data upon which the summaries here recorded are based.

It seems to be extremely desirable that some uniform system of reporting statistics should be adopted by all societies, in order that the collation of data may thus be facilitated, and far more authoritative accuracy secured. The Committee have sought to contribute tentatively to the formulating of such a scheme by the attempt herein made to classify the main divisions of a statistical outline as Evangelistic, Educational, Literary, Medical, Philanthropic, and Cultural, and also to fix the use and significance of specific terms chosen to differentiate details under each division, and finally to suggest for this terminology a schedule of orderly arrangement.

Whatever may be thought of the success of the attempt, the value and suggestiveness of the results here recorded can not be questioned. The variety and complexity of foreign missionary effort and the immense scope of its influence are manifest. An object-lesson in the practical unity of the co-operating forces of our Lord's Kingdom is given in these summaries of a vast work, which represents fellowship in prayer to the same God, and brotherhood in toil for the same Master, on the part of all, of whatever name, who are truly called to this world-embracing and world-conquering service. The cumulative impetus of missionary operations is here brought to our attention anew as we stand at this rallying-point for another decade and another century of effort. We have reason to be grateful as we review what God has done, and to be hopeful as we look forward to what He will yet accomplish.

In the following pages the classified statistics of the income, staff, and church returns of missionary Societies are given only in summaries, as are also the statistics of educational, literary, medical, and other phases of mission effort. In these latter departments the classification by Societies is dropped and a geographical division adopted.

The income reported is that which represents contributions or expenditures for foreign missions only.

The following explanatory remarks giving more explicit information concerning the rules observed in making up these final summaries should be carefully read:

1. The Summary of Woman's Work represents all the societies (independent and auxiliary) conducted by women. Of the number (120) given, 32 are included in the total (449) reported for the world; the remaining 88 are auxiliary, and if added to the total for the world would make the complete list of all societies (including not only principal and independent organizations, but auxiliaries in primary and direct relationship) 537. The income and all

other data of the Women's Societies are included in the totals given for the world.

2. The total income given for the world ($19,126,120) does not include any duplicate returns, as, for example, incomes in Classes II and III already reported in Class I, or incomes of auxiliary organizations reported by principal societies. This statement, in fact, applies to all the items reported in the World totals, no duplicate returns being included. From this same total income are also excluded funds spent for missions in Europe among both Protestant and Papal nations, also the expenses of missions among the Indians of the Dominion of Canada conducted by Canadian societies, the financial outlay of all societies for mission work or church aid on behalf of foreign residents in the colonies, the contributions of home societies for the aid of partially independent missionary organizations in Asia, Australasia, and the West Indies when acknowledged in the returns of such societies, they having been already entered in the income of said home societies, and, finally, all government grants for educational work.

3. The total given for "ordained missionaries" includes some who are also physicians, and in a few instances these are also given in the column for physicians, but wherever this is known the duplication is eliminated in the column recording the total of foreign missionaries. The total given for this column (15,460) does not correspond with the sum of the six preceding columns, because some of the societies have simply reported the number of missionaries without classifying them in the separate columns.

4. The returns for "organized churches" are incomplete, as many societies have omitted them, apparently not understanding that the expression refers simply to individual church organizations (not necessarily including buildings where religious worship is held) which have regular services, stated preaching, duly selected officials, a membership roll, and in connection with which the communion service is regularly held. As a rule, each church building represents such an organization, but not every preaching-place, which may be only a school-house or a hired room.

5. The "total of communicants" represents the number of individual church-members who are enrolled as participants in the sacrament of the Lord's Supper, and is not intended to apply in general to baptized persons, or to those in nominal connection with the Christian as distinguished from the various non-Christian communities. From this number (1,317,684) have been excluded all Church members in Protestant Europe in churches connected with the foreign missionary societies of America or Great Britain, all communicants reported among the Indians of Canada by the Canadian societies, all reported for Alaska except by the Moravian Church, all Christian Indians of the United States, and all communicants among foreign residents in the colonies. The native communicant membership of South Africa, the West Indies, and Hawaii, even though belonging to wholly or largely self-supporting churches, is however, included, as it represents the direct fruitage of foreign mission work for the last half-century.

6. The column for those "added last year" does not include all who were baptized, but only those confirmed, or newly admitted on confession of faith to participate in the communion as members of the Church. If all societies had reported their returns, this number would be not less than 100,000.

7. The "contributions of natives" ($1,841,757) represent their gifts toward Christian expansion, chiefly, of course, in their own home fields. If full returns were given, a much larger figure would appear.

8. The "native Christian community" (4,414,236) reported represents the number of souls in nominal adherence to Christianity as a result of evangelical missions. They may be said to be within direct touch of Gospel agencies. The outer circle of those reached by the indirect influence of the Gospel can not be estimated. God, who watches over the destiny of every individual soul, alone knows.

Statistical Summary of Foreign Missions Throughout the World

By REV. JAMES S. DENNIS, D.D.

[These Summaries are kindly furnished by Dr. Dennis, from advance sheets of Vol. III of his great work, "Christian Missions and Social Progress."]

I

EVANGELISTIC

Statistics of the Income, Staff, and Evangelistic Returns of Missionary Societies

CLASSES I., II., AND III., ARRANGED IN SUMMARIES ACCORDING TO NATIONS AND CONTINENTS

NATIONAL OR CONTINENTAL DIVISIONS	Number of Societies	Income from Home and Foreign Sources	Foreign Missionaries							Native Workers		
			Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives—Preachers, Teachers, Bible-women, and other Helpers	Total of Ordained and Unordained Native Helpers
				Men	Women							
CLASS I. Societies directly engaged in conducting foreign missions.												
United States	49	$5,403,048	1352	160	114	109	1274	1006	4,110	1575	15,013	16,605
Canada	8	352,743	69	17	9	24	64	59	236	39	677	716
England	42	6,843,031	1747	139	47	664	958	1407	5,136	1665	25,980	27,795
Scotland	7	1,280,684	188	52	23	88	161	230	653	52	2,909	3,026
Ireland	4	101,930	32	11	4	13	29	25	112	5	397	419
Wales	1	40,729	17	3			13	6	36	7	493	500
Denmark	3	42,770	18				11	3	32	1	35	36
Finland	1	28,860	10				10		20			8
France	2	268,191	48	1		17	43	15	123	42	300	342
Germany	15	1,430,151	731	10		91	609	76	1,515	160	6,284	6,464
Netherlands	10	124,126	65	2		2	12		81	30	220	250
Norway	4	158,328	49	3		9	37	17	113	78	1,806	1,884
Sweden	7	166,036	85	2	2	14	49	37	187	5	217	222
Switzerland	2	34,337	15	1		2	13	11	41		31	31
Australasia and Oceania	26	309,234	96	11		57	64	91	313	152	4,771	4,923
Asia	29	97,569	48	6	4	104	39	81	282	15	298	313
Africa	28	216,705	217	3		33		31	347	98	4,400	4,507
West Indies	11	262,620	166			17	64	24	270	105	5,469	5,574
Totals for Class I.	249	$17,161,092	4953	421	203	1244	3450	3119	13,607	4029	60,300	73,615

NATIONAL OR CONTINENTAL DIVISIONS	Stations		Churches			Sunday-schools		Contributions	Native Christ'ns
	Principal Stations	All other Substations	Organized Churches	Total Number of Communicants	Additions During the Last Year	Sunday-schools	Total Sunday-school Membership	Total of Native Contributions	Total of Native Christian Community, including, besides Communicants, Non-communicants of all Ages
CLASS I. Societies directly engaged in conducting foreign missions.									
United States	[illegible]	6,291	4,107	421,597	31,970	7,231	344,385	$628,717	1,257,425
Canada	7	230	80	9,987	985	402	12,731	1,377	32,925
England	[illegible]	12,158	4,744	278,548	20,093	2,875	171,247	580,855	1,081,384
Scotland	243	841	195	40,247	4,179	437	26,257	206,240	91,667
Ireland	23	93	21	4,588	652	95	4,816	5,160	14,421
Wales	15	393	140	3,596	365	410	11,615	5,100	16,561
Denmark	11	10		361	54			75	890
Finland	3	3	3	240	18	6	300		676
France	40			14,788	388				
Germany	490	1,320	564	154,356	7,064	330	35,979	161,705	357,436
Netherlands	56	174	10	5,041	110	12	2,620	40	32,667
Norway	41	903	204	35,289	4,545			2,000	50,811
Sweden	49	108	10	3,447	1,027	22	953		2,639
Switzerland	8	18	8	749	151	26	1,394	182	2,463
Australasia and Oceania	276	344	218	71,637	1,904	1,921	58,241	21,112	162,332
Asia	71	46	69	9,993	183	103	2,020	3,888	14,042
Africa	689	1,961	62	132,280	3,881	326	26,988	34,618	202,984
West Indies	291	693	558	102,554	6,326	744	65,138	182,912	1,005,960
Totals for Class I.	5233	25,586	10,993	1,289,298	83,895	14,940	764,684	$1,833,981	4,327,283

CLASSES I., II., AND III., ARRANGED IN SUMMARIES ACCORDING TO NATIONS AND CONTINENTS—Continued

NATIONAL OR CONTINENTAL DIVISIONS	Number of Societies	Income from Home and Foreign Sources	Foreign Missionaries: Ordained Missionaries	Foreign Missionaries: Physicians: Men	Foreign Missionaries: Physicians: Women	Foreign Missionaries: Lay Missionaries not Physicians (Men)	Foreign Missionaries: Married Women not Physicians	Foreign Missionaries: Unmarried Women not Physicians	Foreign Missionaries: Total of Foreign Missionaries	Native Workers: Ordained Natives	Native Workers: Unordained Natives—Preachers, Teachers, Bible-women, and other Helpers	Native Workers: Total of Ordained and Unordained Native Helpers
CLASS II Societies indirectly co-operating or aiding in foreign missions												
United States	16	$171,607	18			19	12	1	50		243	243
Canada	1	13,832	15	1		2	14	6	37	1		1
England	30	784,122	18	3		19	6	26	959	4	2,478	2,482
Scotland	10	103,032	14	5		11	8	17	53	1	382	383
Ireland	1	20,402	4				2	4	10	3	42	45
Germany	3	9,795				9	2	13	24		11	11
Netherlands	4	5,200										
Norway	4	1,352				2	3	4	9		1	1
Sweden	1	8,750	4	2		5	6	14	31		14	14
Switzerland	1	3,000										
Australasia and Oceania	3	28,645							78			
Asia	24	77,994	1			2	1		4		36	36
Totals for Class II	98	$1,227,731	74	11		69	54	85	1,255	9	3,207	3,216

NATIONAL OR CONTINENTAL DIVISIONS	Stations: Principal Stations	Stations: All other Substations	Churches: Organized Churches	Churches: Total Number of Communicants	Churches: Additions During the Last Year	Sunday-schools: Sunday-schools	Sunday-schools: Total Sunday-school Membership	Contributions: Total of Native Contributions	Native Christ'ns: Total of Native Christian Community, including, besides Communicants, Non-communicants of all Ages
CLASS II. Societies indirectly co-operating or aiding in foreign missions.									
United States	14								
Canada									
England	102	503	9	25,078		4	190	$100	75,243
Scotland	12	1				9	960	1,125	
Ireland	1	11		203	37				545
Germany	6	3		45					
Netherlands									
Norway	1	2	1	35		1			40
Sweden	6	5	7	200					500
Switzerland									
Australasia and Oceania									
Asia	3	16							
Totals for Class II.	145	541	17	25,561	37	14	1,150	$1,225	76,328

CLASSES I., II., AND III., ARRANGED IN SUMMARIES ACCORDING TO NATIONS AND CONTINENTS---Continued

NATIONAL OR CONTINENTAL DIVISIONS	Number of Societies	Income from Home and Foreign Sources	Foreign Missionaries							Native Workers		
			Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives—Preachers, Teachers, Bible-women, and other Helpers	Total of Ordained and Unordained Native Helpers
				Men	Women							
CLASS III. Societies or Institutions independently engaged in specialized effort in various departments of foreign missions.												
United States	28	$253,661	26	27	7	101	40	30	304	7	63	70
England	33	245,465	1	5	2	34	8	26	76	1	115	116
Scotland	13	96,520	1	5		2	3	6	20		48	48
Ireland	1	4,125									4	4
Wales	1	10,956								6	200	206
Germany	4	101,440	5	7		16	8	115	151	1	11	12
Holland	1	1,452	1			1			2			
Norway	2	497		1				2	3			
Sweden	1							7	7		3	3
Australasia	2											
Asia	14	23,083	2	7	6	3	4	13	35		48	48
Africa	2	98										
Totals for Class III.	102	$737,297	36	52	15	157	63	199	598	15	492	507

NATIONAL OR CONTINENTAL DIVISIONS	Stations		Churches			Sunday-schools		Contributions	Native Christ'ns
	Principal Stations	All other Substations	Organized Churches	Total Number of Communicants	Additions During the Last Year	Sunday-schools	Total Sunday-school Membership	Total of Native Contributions	Total of Native Christian Community, including, besides Communicants, Non-communicants of all Ages
CLASS III. Societies or Institutions independently engaged in specialized effort in various departments of foreign missions.									
United States	53	4				4	474	$102	120
England	23	110	9	190	40	27	1,498	24	505
Scotland	10					5	246		
Ireland	1								
Wales	11		17	2,500	200	30	3,000	4,655	10,000
Germany	24	2	1	95		9	733	270	
Holland	1								
Norway									
Sweden									
Australasia									
Asia	70	4	2	40	14	3	143	1,500	
Africa									
Totals for Class III.	193	120	29	2,825	254	78	6,094	$6,551	10,625

COMBINED TOTALS OF CLASSES I., II., AND III.

NATIONAL OR CONTINENTAL DIVISIONS	Number of Societies	Income from Home and Foreign Sources	FOREIGN MISSIONARIES							NATIVE WORKERS		
			Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives—Preachers, Teachers, Bible-women, and other Helpers	Total of Ordained and Unordained Native Helpers
				Men	Women							
CLASS I....	249	$17,161,092	4953	421	203	1244	3450	3119	13,607	4029	69,300	73,615
CLASS II................	98	1,227,731	74	11		69	54	85	1,255	9	3,207	3,216
CLASS III................	102	737,297	36	52	15	157	63	199	598	15	492	507
Totals for the world...	449[1]	$19,126,120[2]	5063	484	218	1470	3567	3403	15,460	4053	72,999	77,338

NATIONAL OR CONTINENTAL DIVISIONS	STATIONS		CHURCHES			SUNDAY-SCHOOLS		CONTRIBUTIONS	NATIVE CHRIST'NS
	Principal Stations	All other Substations	Organized Churches	Total Number of Communicants	Additions During the Last Year	Sunday-schools	Total Sunday-school Membership	Total of Native Contributions	Total of Native Christian Community, including, besides Communicants, Non-communicants of all Ages
CLASS I.............	5233	25,586	10,993	1,289,298	83,895	14,940	764,684	$1,833,981	4,327,283
CLASS II............	145	541	17	25,561	37	14	1,150	1,225	76,328
CLASS III...........	193	120	29	2,825	254	78	6,094	6,551	10,625
Totals for the world.	5571	26,247	11,039	1,317,684	84,186	15,032	771,928	$1,841,757	4,414,236

WOMEN'S SOCIETIES

(Special Summaries representing Woman's Share in the World Totals given above.)

NATIONAL OR CONTINENTAL DIVISIONS	Number of Societies	Income from Home and Foreign Sources	FOREIGN MISSIONARIES							NATIVE WORKERS		
			Ordained Missionaries	Physicians		Lay Missionaries not Physicians (Men)	Married Women not Physicians	Unmarried Women not Physicians	Total of Foreign Missionaries	Ordained Natives	Unordained Natives—Preachers, Teachers, Bible-women, and other Helpers	Total of Ordained and Unordained Native Helpers
				Men	Women							
CLASS I..................	95	$2,361,181	48	6	138	9	355	1490	2,092	25	4,736	4,761
CLASS II..................	5	12,289						9	9		7	7
CLASS III..................	20	126,647	1	8	5	1	2	130	150	1	35	36
Totals..................	120	$2,500,117	49	14	143	10	357	1629	2,251	26	4,778	4,804

NATIONAL OR CONTINENTAL DIVISIONS	STATIONS		CHURCHES			SUNDAY-SCHOOLS		CONTRIBUTIONS	NATIVE CHRIST'NS
	Principal Stations	All other Substations	Organized Churches	Total Number of Communicants	Additions During the Last Year	Sunday-schools	Total Sunday-school Membership	Total of Native Contributions	Total of Native Christian Community, including, besides Communicants, Non-communicants of all Ages
CLASS I.............	637	872		Remaining statistics can not be separated from the general totals.					
CLASS II............									
CLASS III...........	23								
Totals.............	660	872							

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[1] If the number of women's auxiliary societies (88) not included in the total (440) of societies given above under Classes I., II., III., be added to that number, the grand total of all the missionary societies of the world, both independent and auxiliary, will reach 537, but all other data in the "Combined Totals of Classes I., II., and III.," remain as given above.

[2] In reducing the income of European societies to United States currency, the English pound sterling has been estimated at $4.90, the Danish, Norwegian, and Swedish crown at 26 cents, the Dutch florin at 40 cents, the German mark at 24 cents, the Finnish mark at 19 cents, and the French franc at 20 cents. Indian rupees have been reckoned at three to the dollar.

II

EDUCATIONAL

STATISTICS OF ELEMENTARY, ACADEMIC, MEDICAL, AND INDUSTRIAL INSTRUCTION

I. Universities and Colleges.
II. Theological and Training Schools.
III. Boarding and High Schools, and Seminaries.
IV. Industrial Training Institutions and Classes.
V. Medical Schools and Schools for Nurses.
VI. Kindergartens.
VII. Elementary or Village Day Schools.

I. UNIVERSITIES AND COLLEGES

Location	Number of Institutions	Number of Pupils			Location	Number of Institutions	Number of Pupils		
		Males	Females	Total			Males	Females	Total
Africa	8	1,636	495	2,131	Korea	1	169		169
Australasia	2	75		75	Madagascar	1	80	12	92
Burma	2	1,217		1,217	Persia	1	51		51
Canada	2	117		117	South America	3	397	402	799
Ceylon	8	2,749		2,749	Syria	1	416		416
China	12	1,718	96	1,814	Turkey	7	1,277	719	1,996
India	34	21,643	441	22,084	West Indies	2	306		306
Japan	9	1,288	110	1,398					
					Totals	93	33,139	2,275	35,414

II. THEOLOGICAL AND TRAINING SCHOOLS

Africa	55	1,807	307	2,114	Madagascar	15	423	39	462
Alaska	1	90	70	160	Malaysia	9	193		193
Australasia	2	42		42	Mexico	4	209		209
Burma	9	220	418	638	Oceania	14	718	167	885
Canada and Greenland	2	22		22	Palestine	1	15		15
Central America	1	2		2	Persia	3	205		205
Ceylon	7	128	11	139	Siam and Laos	1	15		15
China	66	772	543	1,315	Syria	2	9	82	91
Formosa	3	33	12	45	Turkey	8	65	90	155
India	107	2,932	1,438	4,370	West Indies	10	145	54	199
Japan	36	253	327	580	Totals	358	8,347	3,558	11,905
Korea	2	49		49					

III. BOARDING AND HIGH SCHOOLS, AND SEMINARIES

Africa	78	5,329	3,997	9,326	Madagascar	6	850	642	1,492
Alaska	4	26	87	113	Malaysia	12	1,770	127	1,897
Australasia	1		52	52	Mexico	20	198	1,921	2,119
Burma	26	1,775	1,026	2,801	Oceania	13	342	458	800
Canada	14	211	276	487	Palestine	6	216	464	680
Central America	1		33	33	Siam and Laos	8	299	203	502
Ceylon	42	1,291	2,655	3,946	South America	26	1,077	1,695	2,772
China	166	2,884	3,509	6,393	Syria	18	423	652	1,075
Formosa	3	45	38	83	Turkey	28	1,685	1,697	3,382
India	340	29,360	12,096	41,456	West Indies	3	76	110	186
Japan	37	913	2,484	3,397					
Korea	5	81	75	156	Totals	857	48,851	34,297	83,148

IV. INDUSTRIAL TRAINING INSTITUTIONS AND CLASSES

Africa	56	1,777	551	2,328	Mexico	3	27	40	67
Burma	3	193	77	270	Oceania	4	163		163
Canada	11	497	278	775	Palestine	2	13	16	29
Ceylon	8	495	218	713	Persia	1			
China	7	95	96	191	Siam and Laos	2		20	20
India	46	3,278	1,009	4,287	South America	2	8		8
Japan	15	173	156	329	Syria	2	53		53
Korea	1				Turkey	2	90		90
Madagascar	2	30	25	55					
					Totals	167	6,892	2,486	9,378

V. MEDICAL AND NURSES' SCHOOLS AND CLASSES

Location	Number of Institutions	Number of Pupils: Males	Number of Pupils: Females	Number of Pupils: Total
Africa	2			
Alaska	1		3	3
Ceylon	2		20	20
China	30	219	32	251
India	16	57	134	191
Japan	5		25	25
Korea	1	7		7
Malaysia	1		5	5
Persia	3	17		17
Syria	1	70		70
Turkey	1			
Totals	63	370	219	589

VI. KINDERGARTENS

Location	Number of Institutions	Males	Females	Total
Africa	7			152
Burma	6			159
Canada	1			
China	6			194
India	30			696
Japan	24			893
Malaysia	2			60
Mexico	5			166
Oceania	11			596
Palestine	1			
Persia	4			119
South America	9			115
Turkey	21			1,352
Totals	127			4,502

VII. ELEMENTARY OR VILLAGE DAY SCHOOLS

	Number of Institutions	Number of Pupils: Males	Number of Pupils: Females	Number of Pupils: Total
Totals	18,742	616,722	287,720	904,442

SUMMARY

Universities and Colleges	93	33,139	2,275	35,414
Theological and Training Schools	358	8,347	3,558	11,905
Boarding and High Schools, and Seminaries	857	48,851	34,297	83,148
Industrial Training Institutions and Classes	167	6,892	2,486	9,378
Medical and Nurses' Schools and Classes	63	370	219	589
Kindergartens	127	2,251[1]	2,251[1]	4,502
Elementary or Village Day Schools	18,742	616,722	287,720	904,442
Totals	20,407	716,572	332,806	1,049,378

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[1] In the absence of definite information in the returns as to the sex of pupils in kindergartens it has been estimated that about one-half are boys.

III

LITERARY

STATISTICS OF BIBLE TRANSLATIONS AND GENERAL LITERATURE

I. BIBLE TRANSLATIONS

Location	Number of Languages or Dialects	
AMERICAN CONTINENT (NORTH):		
Arctic Coast	3	36
Pacific Coast	5	
Canada and the United States	19	
Central America and Mexico	6	
West Indies	3	
AMERICAN CONTINENT (SOUTH)	7	7
EUROPEAN CONTINENT:[1]		
Central Europe	10	60
France	3	
Italy, Switzerland, and Malta	7	
Northern Europe	5	
Russian Empire	31	
Spain	4	
AFRICAN CONTINENT	112	112
AUSTRALASIA AND OCEANIA	55	55
ASIATIC CONTINENT:		
Burma	7	157
Ceylon	3	
China	24	
Formosa	1	
Georgia	9	
India	62	
Indo-China	7	
Japan	3	
Korea	1	
Malaysia	27	
Persia	1	
Turkish Empire	12	
Total		427

II. BIBLE AND TRACT SOCIETIES

1. The Bible Societies of Christendom, chiefly the American, the British and Foreign, and the National Society of Scotland, have many agencies in the foreign mission field, and circulate annually, in co-operation with foreign missions, an immense number of the Holy Scriptures, either entire or in portions. The distribution reported for Great Britain, the European Continent, and Christendom in general is not included, since it can not be classed as pertaining to foreign missions among unevangelized races. As nearly as can be ascertained, the number of Bibles thus circulated each year is 91,761, the number of Testaments 226,741, and the number of separate portions 2,216,964, making a grand total of 2,535,466. The number of translations given (427) includes thirteen which were made by missionaries in India in the earlier part of the century, and never having been revised, were allowed later to go out of print, as other and more useful versions eventually superseded them. These earlier versions represent missionary toil, and were useful in their day, and should not be lost sight of in a statement of missionary achievements in this important department. The number of translations now in use in mission fields may be stated to be at least 407, but many of them are only as yet partially completed. The author is greatly indebted to the secretaries of the British and Foreign Bible Society, to Dr. R. N. Cust, and others, for authoritative information on this subject, full acknowledgment of which will be made in the statistical volume to be issued later.

2. The American Tract Society, since its organization, has aided in the publication on the foreign field of 4,996 separate books and tracts in 153 different languages.

The Religious Tract Society of London, chiefly through its Committees and affiliated Societies in foreign fields, has circulated its publications in 232

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[1] The list for the European Continent includes only versions which are missionary in their origin, or were produced with a distinctively missionary purpose in view. There are a number of versions omitted simply because they do not seem to fulfill these conditions. Among the omitted versions are the following: 1. Danish; 2. Dutch; 3. English; 4. Flemish; 5. French; 6. Gaelic; 7. German; 8. Greek; 9. Hebrew; 10. Irish; 11. Italian; 12. Latin; 13. Manx; 14. Norwegian; 15. Polish; 16. Portuguese; 17. Russian; 18. Spanish; 19. Swedish; 20. Welsh.

II. BIBLE AND TRACT SOCIETIES—Continued

languages, dialects, and characters. Of this number 175 are identified with foreign missions. Its most recent statement reports a total circulation in foreign mission fields, through its own or affiliated agencies, of 12,000,000 books and tracts.[1] In this special service a large share should be credited to the important co-operating Tract Societies of India, China, Japan, Korea, South Africa, etc. In addition, the Christian Literature Society of India, through its various branches, circulates annually 2,312,849 books and tracts; the Society for the Diffusion of Christian and General Knowledge among the Chinese, 181,249. The grand total of volumes and tracts thus distributed by all these various agencies amounts to an annual circulation of 14,494,098.

III. MISSION PUBLISHING HOUSES AND PRINTING PRESSES

Location	Number	Annual Issues		Location	Number	Annual Issues	
		Copies	Pages			Copies	Pages
Africa	30	42,340	3,811,931	Madagascar	4	230,000	
Arabia	1			Malaysia	1	35,000	3,000,000
Burma	2	65,500	500,000	Mexico	7	1,452,400	11,871,356
Canada and Greenland	3	10,450	125,400	Oceania	7	28,500	155,500
Central America	1		1,000	Palestine	2		
Ceylon	2	574,117	10,190,171	Persia	3	2,547	825,716
China	23	2,640,335	107,149,738	Siam and Laos	2	136,822	5,659,500
Formosa	1			South America	10	646,021	7,144,360
India	41	4,244,285	177,725,529	Syria	1		19,611,303
Japan	4	448,460	11,975,700	Totals	148	10,561,777	364,904,399
Korea	3	5,000	5,157,195				

IV. PERIODICAL LITERATURE (MAGAZINES AND PAPERS)

Location	Number	Circulation	Location	Number	Circulation
Africa	3	14,700	Malaysia	3	1,000
Alaska	1		Mexico	18	40,050
Burma	5	6,250	Oceania	9	3,900
Canada and Greenland	2		Palestine	1	6,000
Ceylon	17	10,220	Persia	3	1,400
China	32	27,270	Siam	1	372
Formosa	1	600	South America	25	11,050
India	146	139,716	Syria	2	5,430
Japan	79	24,427	Turkey	2	
Korea	5		West Indies	6	1,300
Madagascar	5	3,750	Totals	366	297,435

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[1] Among the more prominent societies included in the total of 12,000,000, reported by the Religious Tract Society, are the following, with their respective issues:

Central China Religious Tract Society, Hankow	1,470,699
Chinese Tract Society, Shanghai	289,720
North China Tract Society, Peking	400,000
North Fuhkien Religious Tract Society, Foochow	119,000
Canton Religious Tract Society	77,206
Calcutta Christian Tract and Book Society	1,358,604
North India Tract Society, Allahabad	519,563
Punjab Religious Book Society, Lahore	359,400
Bombay Tract and Book Society, Bombay	245,450
Gujarat Tract Society, Surat	89,250
Orissa Tract Society, Cuttack	62,500
Madras Religious Tract and Book Society, Madras	1,991,285
Malayalam Tract Society, Trichur	37,000
Bangalore Tract and Book Society, Bangalore	364,556
South Travancore Tract Society, Nagercoil	475,460
South African Tract Society	51,500
Japan Book and Tract Society	503,715

IV

MEDICAL

STATISTICS OF HOSPITALS, DISPENSARIES, AND PATIENTS TREATED ANNUALLY

I. HOSPITALS AND DISPENSARIES

Location	Number of Hospitals	Number of Dispensaries	Hospital In-patients	Total of Individual Patients	Total Number of Treatments
Africa	40	103	4,909	177,794	441,239
Alaska	3	4	191		
Arabia	1	4		8,558	25,676
Burma	7	9	840	21,018	52,296
Canada and Labrador	9	8	246	1,817	3,245
Ceylon	4	10	393	9,324	15,636
China	124	240	33,529	745,322	1,700,452
Formosa	2	3	632	4,948	17,524
India	106	250	22,902	877,704	2,356,731
Japan	7	16	701	27,098	66,703
Korea	9	13	1,383	35,291	70,259
Madagascar	3	9	329	19,349	53,090
Malaysia	2	5	395	6,307	34,476
Mexico	1	4		6,338	15,693
Oceania	1	2	97	961	2,885
Palestine	10	20	3,766	87,056	223,281
Persia	5	13	997	42,280	101,017
Siam and Laos	5	9	231	14,654	26,975
South America	3	5		2,794	4,041
Syria	6	16	1,167	32,932	91,812
Turkey	7	10	1,033	36,804	80,903
	355	753	73,741	2,158,349	5,383,934
Proportionate estimate for 96 hospitals and 147 dispensaries not reporting [1]			19,964	421,302	1,263,906
Totals	355	753	93,705	2,579,651	6,647,840

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[1] The following Hospitals and Dispensaries included in the 355 and 753 mentioned above failed to report statistics:

	Hospitals	Dispensaries		Hospitals	Dispensaries
Africa	25	46	Malaysia	1	2
Alaska	2	4	Mexico	1	
Burma	2	1	Oceania		1
Canada and Labrador	6	7	Palestine	1	2
Ceylon	2	4	Persia	1	
China	20	31	Siam and Laos	1	2
Formosa	1	1	South America	2	3
India	23	29	Syria	1	3
Japan	2	6	Turkey	2	
Korea	3	2			
Madagascar		3	Totals	96	147

V

PHILANTHROPIC AND REFORMATORY

STATISTICS OF INSTITUTIONS AND SOCIETIES FOR RELIEF AND RESCUE

I. ORPHANAGES, FOUNDLING ASYLUMS, AND HOMES FOR INFANTS

Location	Number of Institutions	Inmates			Location	Number of Institutions	Inmates		
		Males	Females	Total			Males	Females	Total
Africa & Mauritius.	15	152	252	404	Malaysia..........	5	12	68	80
Alaska.............	1	16	16	32	Mexico	2		27	27
Burma.............	3	55	24	79	Palestine.........	4	150	211	361
Canada............	1		18	18	Persia	3	38	37	75
Ceylon.............	4	36	170	206	South America....	4	61	47	108
China..............	9	5	293	298	Syria	2		197	197
India	107	3,780	4,414	8,194	Turkey............	23	1,142	845	1,987
Japan..............	22	167	346	513	West Indies.......	1		190	190
Korea	1								
Madagascar	6	84	186	270	Totals....	213	5,698	7,341	13,039

II. LEPER HOSPITALS AND ASYLUMS, AND HOMES FOR THE UNTAINTED CHILDREN OF LEPERS

Location	Number	Total Inmates	Location	Number	Total Inmates
Africa..............................	6	820	Japan..............................	2	43
Burma	2	149	Madagascar	4	377
Home for Untainted Children...	1	6	Malaysia	1	7
Canada..............................	1	9	Oceania	3	
Ceylon..............................	1	271	Palestine	1	35
China	11	407	Persia......	1	150
Homes for Untainted Children	2		South America	1	13
India	43	2,699			
Homes for Untainted Children..	10	180	Totals....	90	5,166[1]

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[1] Returns received from nearly all of these hospitals, asylums, and homes indicate that out of 5,166 inmates about 2,000 are Christians.

III. SCHOOLS AND HOMES FOR THE BLIND AND FOR DEAF MUTES

Location	Number	Pupils	Location	Number	Pupils
Africa......................	1		Japan......................	5	99
China......................	10	170	Syria	4	42
Formosa....................	1	8			
India	9	181	Totals....	30	500

IV. Temperance Societies, Bands, and Homes have been organized at many mission stations throughout the world. The sum total of these, with the membership, it has been impossible to ascertain. The World's Woman's Christian Temperance Union has affiliated national branches in 26 foreign mission countries.

The Anglo-Indian Temperance Association in India has affiliated with it 281 temperance societies with a very large membership.

V. Rescue Work is represented in the foreign field by Opium Refuges, Homes for Converts, Widows, Homeless Women, and Rescued Slaves. The number of these, so far as identified, is 154.

VI. Miscellaneous Guilds and Societies have been established, for the promotion of purity, prison reform, abolishment of foot-binding, and work for soldiers, sailors, and prisoners. Of these societies there are 126 on the foreign mission field.

VI

CULTURAL

STATISTICS OF SOCIETIES AND ASSOCIATIONS FOR GENERAL IMPROVEMENT

The cultural aspects of mission work include the reproduction abroad of many well-known agencies at home. The United Society of Christian Endeavor has 3,111 senior and 460 junior societies in foreign mission fields. The Methodist Church (North) is represented by 443 chapters of the Epworth League, with a membership of 16,755. The Methodist Church (South) has 45 chapters, with 2,035 members. The Brotherhood of St. Andrew, organized in connection with the Protestant Episcopal Church, supports its representative engaged in special service under the Bishop of Tokyo, and the Order of the Daughters of the King has its own missionary stationed at Shanghai.

Among undenominational agencies may be mentioned the International Committee of the Young Men's Christian Association and the International Committee of the Young Women's Christian Association, both represented by organizations in the foreign fields, rendering valuable service in the interest of religion, morals, and culture. The World's Student Christian Federation and the Student Volunteer Movement in Mission Lands should also be noted. Children's Scripture Unions, Boys' Brigades, Gleaners' Unions, and Sowers' Bands are teaching the lessons of the kingdom to the young. More complete details concerning these and other organizations will be printed in the statistical volume soon to be published. There are various brotherhoods and sisterhoods, especially those represented by deaconesses, doing admirable philanthropic work in many lands. In addition, native Bible women and zenana visitors are rendering special service in nearly all mission fields. Councils, conventions, summer schools, assemblies, free libraries, reading-rooms, literary societies, improvement associations, and lecture courses are all serving a useful purpose in increasing numbers and with cumulative influence.

VII. NATIVE ORGANIZATIONS FOR EXTENSION OF KNOWLEDGE AND THE FURTHERANCE OF NATIONAL, SOCIAL, MORAL, AND RELIGIOUS REFORM

(In sympathy with Christian morality, although not in every instance under Christian control)

Africa	2	China	5	Japan	12	Oceania	1
Burma	1	India	32	Korea	1		
						Total	54

VIII. MISSIONARY TRAINING INSTITUTIONS AND AGENCIES IN CHRISTIAN LANDS

(Not including Theological Schools and Seminaries)

Australia	4	Germany	14	Sweden	2	West Indies	2
Canada	3	Holland	3	Switzerland	2		
England	26	Norway	1	United States	21	Total	87
France	1	Scotland	7	Wales	1		

IX. MISSION STEAMERS AND SHIPS USED IN EVANGELISTIC, MEDICAL, AND OTHER DEPARTMENTS OF MISSION SERVICE IN THE FOREIGN FIELD

Africa	24	Canada	1	India	7	Siam	1
Alaska	4	Central America	1	Japan	3		
Australasia	2	China	8	Oceania	14	Total	67

Missionary Literature of the Nineteenth Century

Compiled by REV. HARLAN P. BEACH

From Lists Prepared by the following
Specialists:

REV. M. A. ADRIANI, Dutch and French Literature, marked . . *a*
REV. A. KOLMODIN, Swedish Literature, marked . . . . *ko*
PROF. F. H. KRUGER, French Literature, marked . . . . . . *kr*
REV. V. SÖRENSEN, Danish Literature, marked . . . . *s*
PROFESSOR DR. G. WARNECK, German Literature, marked . *w*
PROFESSOR G. E. DAY, D.D., English and Continental Literature
REV. J. S. DENNIS, D.D., English Literature.

This Bibliography is by no means exhaustive, containing as it does only a little more than 1,500 entries. It is, rather, a list of literature selected from a mass of material as being in some sort representative of the missionary literary productions of the closing century. For obvious reasons most of the books are distinctively missionary in character, and prepared as the Bibliography is for a Protestant Conference Report, there is naturally very little material bearing upon Catholic missions. Only a few of many excellent missionary periodicals are given, and most of these are general in their scope. Had the intrinsic value of the literatures been considered, a far smaller proportion of English publications would have been inserted, while the continental portion would have been greatly increased. As the report is published in English, however, publications in that language constitute the bulk of the Bibliography, only carefully selected lists of works in the Continental tongues being printed.

For the convenience of purchasers the publisher, date of publication, and price are given in most entries.

The following list of addresses and abbreviations of firm names are printed here in order to economize space in the Bibliography itself. **Bold-faced type** indicates the part of the firm name which appears as the abbreviation in the list. An asterisk (*) has been prefixed to certain publisher's names to show that the firm is no longer in existence, or that nothing more is known by the compiler than an imperfect address. In most cases where a publisher has but one entry in the Bibliography the full name and address are given in that place and not in the list below. Abbreviations for certain cities are used as follows:

B.—Boston, Mass.
Chic.—Chicago, Ill.
Cop.—Copenhagen, Denmark.
E.—Edinburgh, Scotland.
Güt.—Gütersloh, Germany.
L.—London, Eng.
Lpz.—Leipzig, Germany.
N. Y.—New York.
Par.—Paris, France.
Phil.—Philadelphia, Pa.
Stut.—Stuttgart, Germany.

Alexander & Shepheard, 27 Chancery Lane, London, Eng.
*Allen, Glasgow, Scotland.
Allen, W. H., & Co., Adam St., Strand, London, Eng.
Allenson, H. R., 30 Paternoster Row, London, Eng.
*Altman, London.
American **Bapt**ist **Miss**ionary **Union**, Tremont Temple, Boston.
American **Bapt**ist **Pub**lication **Soc**iety, 1420 Chestnut St., Philadelphia, Pa.
American **B**oard of **C**ommissioners for **F**oreign **M**issions, 14 Beacon St., Boston, Mass.
American **S**unday **S**chool **U**nion, 1122 Chestnut St., Philadelphia, Pa.
American **T**ract **S**ociety, 150 Nassau St., New York.
*Andrews, S. C., Ann Arbor, Mich.

Appleton, D., & Co., 72 Fifth Ave., New York.
Armstrong, A. C., & Son, 51 East 10th St., New York.
Arnold, E., 37 Bedford St., London, Eng.
*Aylott, London, Eng.

Baker & Taylor, 5 **E**ast 16th St., New York.
Bancroft Co., 721 Market St., San Francisco, Cal.
Baptist **B**ook **Con**cern, Louisville, Ky.
Baptist **Miss**ionary **Soc**iety, London, Eng.
Baptist **T**ract and Book **Soc**iety, 16 Gray's Inn Road, London, Eng.
Barbee & Smith, Nashville, Tenn.
Barmen Miss. Gesellschaft, Gnadau, Germany.
Barns, C. R., Pub. Co., 1823 Washington Ave., St. Louis, Mo.

Belfer, Stuttgart, Germany.
*Bell & Daldy, London, Eng.
Bell, G., & Sons, York St., Covent Gardens, London, Eng., and 66 Fifth Ave., New York.
*Bennett, London, Eng.
Bentley. See Macmillan.
Berger-Levrault, Rue des Beaux-Arts 5, Paris, France.
Bertelsen, Fr., Copenhagen, Denmark.
Bertelsmann, C., Gütersloh, Germany.
Black, A., & Co., 4 Soho Square, London, Eng.
Blackie & Son, 49 Old Bailey, London, Eng.
Blackwood, Wm., & Sons, George St., Edinburgh, Scotland.
Bohn. See Bell, G., & Sons.
Bonhoure et Cie., Paris, France.
Briggs, W., Toronto, Ontario.
Brill, C. F., Leiden, Holland.
Brinkerhoff, R., 25 E. 22d St., New York.
Burns & Oates, 28 Orchard St., London, Eng.
Bussy, J. H. de, Amsterdam, Holland.

Cambridge University Press, Ave Maria Lane, London, Eng.
***Carter**, Robert, & Bros., 530 Broadway, New York.
Cassell & Co., Ludgate Hill, London, Eng., and 7 W. 18th St., New York.
Chambers, W. & R., 339 High St., Edinburgh, Scotland.
Chapman & Hall, 11 Henrietta St., London, Eng.
Chatto & Windus, 111 St. Martin's Lane, London, Eng.
Christian Alliance Publishing Co., Nyack, N. Y.
Christian Literature Society, Madras, India.
Christian Literature Society for India, London, Eng.
Church Missionary Society, Salisbury Square, London, Eng.
Clarenden Press, Oxford, Eng. See Frowde, H.
Clark, T. & T., George St., Edinburgh, Scotland.
Clarke, James & Co., 13 Fleet St., London, Eng.
Congregational Sunday School & Publishing Society, 14 Beacon St., Boston, Mass. Same as Pilgrim Press.
Constable, A., & Co., 2 Whitehall Gardens, London, Eng.
Corthell, W. G., 76 Tremont St., Boston, Mass.
Cranston & Curts, 220 W. 4th St., Cincinnati, Ohio.
*Crocker & Brewster, Boston, Mass.
Crowell, T. Y., & Co., 46 E. 14th St., New York.
Cumberland Presbyterian Publishing House, Nashville, Tenn.

*Dalton, London, Eng.
Deichert, Erlangen and Leipzig, Germany.
*Dodd, M. W., New York.
Dodd, Mead & Co., 149 Fifth Ave., New York.
*Dodsley, J., London, Eng.
Donner, Leiden, Holland.
Dörfling & Franke, Leipzig, Germany.
Douglas, David, 10 Castle St., Edinburgh, Scotland.

Eaton & Mains, 150 Fifth Ave., New York.
Elliott, Andrew, 17 Prince's St., Edinburgh, Scotland.
Engelhorn, Stuttgart, Germany.

Faber, W., & Co., Berlin, Germany.
***Fanshaw**, D., Philadelphia, Pa.
*Field & Tuer, London, Eng.
Fischbacher, Paris, France.
*Fitzgerald, New York.
Foreign Mission Board, Southern Baptist Convention, Richmond, Va.
Fosterlands-Stiftelsens förlag, **Stockholm**, Sweden.
Frowde, H., 91 **Fifth Ave.**, **New York, and** Amen Corner, London, Eng.
Funk & Wagnalls, 30 Lafayette Place, New York.

Gardner, Alexander, 26 Paternoster Square, London, Eng.
Gardner, Darton & Co., 3 Paternoster Buildings, London, Eng.
Gemmell, James, 19 George IV. Bridge, Edinburgh, Scotland.
*Gilpin, London, Eng.
Ginn & Co., 9 Tremont Place, Boston, Mass.
***Goodrich**, C., Burlington, Vt.
*Gould, Boston, Mass.
***Green**, B. L., London, Eng.
*Groombridge, Edinburgh, Scotland.

Haack, A., Berlin, Germany.
Hamilton, Edinburgh, Scotland.
Harper & Brothers, Franklin Square, New York, and 45 Albemarle St., London, Eng.
Hatchards, 187 Piccadilly, London, Eng.
Headley Bros., 14 Bishopsgate St., Without, London, Eng.
*Heylin, London, Eng.
Hirt, Ferdinand, Breslau, Germany.
***Hitchcock**, Cincinnati, O.
Hodder & Stoughton, 27 Paternoster Row, London, Eng.
Hoogh, H. de, Amsterdam, Holland.
Houghton, Mifflin & Co., Park St., Boston, Mass.
Houlston & Sons, 7 Paternoster Buildings, London, Eng.
Hoyt, Fogg & Donham, Portland, Me.
Hunt & Eaton, 150 Fifth Ave., New York.
Hurst & Blockett, 13 Great Marlborough St., London, Eng.

Innes, A. D., & Co., 31 Bedford St., Strand, London, Eng.
Isbister & Co., 15 Tavistock St., London, Eng.

***Jackson**, P., London, Eng.
Jarrold & Sons, 10 Warwick Lane, London, Eng.
*Johnstone, Edinburgh, Scotland.

Kelly, C. H., 26 Paternoster Row, London, Eng.
Kemink en Zoon, Utrecht, Holland.
Ketcham, W. B., 7 W. 18th St., New York.
King, P. S., & Son, 2 Great Smith St., London, Eng.
Kober, Basel, Switzerland.
Kruseman, A. C., Haarlem, Holland.

Lang, George, Leipzig, Germany.
Lecoffre, W., Rue Bonaparte, 90, Paris, France.
*Le Plongeon, Brooklyn, N. Y.
Lippincott, J. B., Co., 714 Filbert St., Philadelphia, Pa., and 6 Henrietta St., London, Eng.
London Missionary **Society**, London, Eng.
London Society for **Promoting** Christianity among the Jews, London, Eng.
Longmans, Green & Co., 39 Paternoster Row, London, Eng., and 91 Fifth Ave., New York
Lothrop Publishing Co., 92 Pearl St., Boston, Mass.
Low, Sampson, Marston & Co., Fetter Lane, London, Eng.
Luzac & Co., 46 Great Russell St., London, Eng.

McClurg, A. C., & Co., Chicago, Ill.
*Mackintosh Edinburgh, Scotland.
Macmillan & Co., St. Martins St., London, Eng., and The Macmillan Company, New York.
Maison des **missions évangéliques**, Paris, France.
*Mallalieu, London, Eng.
Marshall Brothers, 5A Paternoster Row, London, Eng.
*Mason, London, Eng.
Methodist Book **Concern**, Cincinnati, Ohio.
Methodist **Publishing** House, Tokyo, Japan.
Methuen & Co., 36 Essex St., London, Eng.
Meyrucis, Paris, France.
Migne, Paris, France.
Missions-Buchhandlung, Basel, Switzerland.
Missionshaus, Berlin, Germany.
Morgan & Scott, 12 Paternoster Buildings, London, Eng.
Morgenbesser, Bremen, Germany.
Murray, John, 50A Albemarle St., London, Eng.

Naumann, J., Leipzig, Germany.
Nelson, T., & Sons, 35 Paternoster Row, London, Eng., and New York.
Nisbet, James, & Co., 21 Berners St., London, Eng.

Oliphant, Anderson & Ferrier, St. Mary's St., Edinburgh, Scotland.
Open Court Publishing Co., Dearborn St., Chicago, Ill.
Opitz & Co., Güstrow, Germany.
Osgood, J. R., & Co., 211 Tremont St., Boston, Mass.

*Parker, London, Eng.
Partridge, S. W., & Co., 9 Paternoster Row, London, Eng.
Paul, Kegan, Trench, Trübner, Charing Cross Road, London, Eng.
*Pearl Publishing Co., Philadelphia, Pa.
Perthes, F. A., Gotha, Germany.
Pilger Publishing House, Reading, Pa.
Pott, J., & Co., 22d St. and 4th Ave., New York.
Presbyterian **Board** of **Publication**, 1334 Chestnut St., Philadelphia, Pa.
Presbyterian **Committee** of **Publication**, Richmond, Va.
Presbyterian **Mission** **Press**, Shanghai, China.
Putnam, G. P., Sons, 27 West 23d St., New York, and 24 Bedford St., London, Eng.

Rand, Avery & Co., 117 Franklin St., Boston, Mass.
Randolph, A. D. F., & Co., 10 E. 14th St., New York.
Reformed **Church** Publishing House, 907 Arch St., Philadelphia, Pa.
Religious Tract **Society**, 56 Paternoster Row, London, Eng.
Revell, F. H., Co., 158 Fifth Ave., New York.
*Ridgeway, London, Eng.
Rivingtons, 34 King St., London, Eng.
Routledge, G., & Sons, Ludgate Hill, London, Eng., and 119 West 23d St., New York.

*Saunders, London, Eng.
Scribner, Charles, Sons, 153 Fifth Ave., New York.
Seeley & Co., 38 Great Russell St., London, Eng.
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